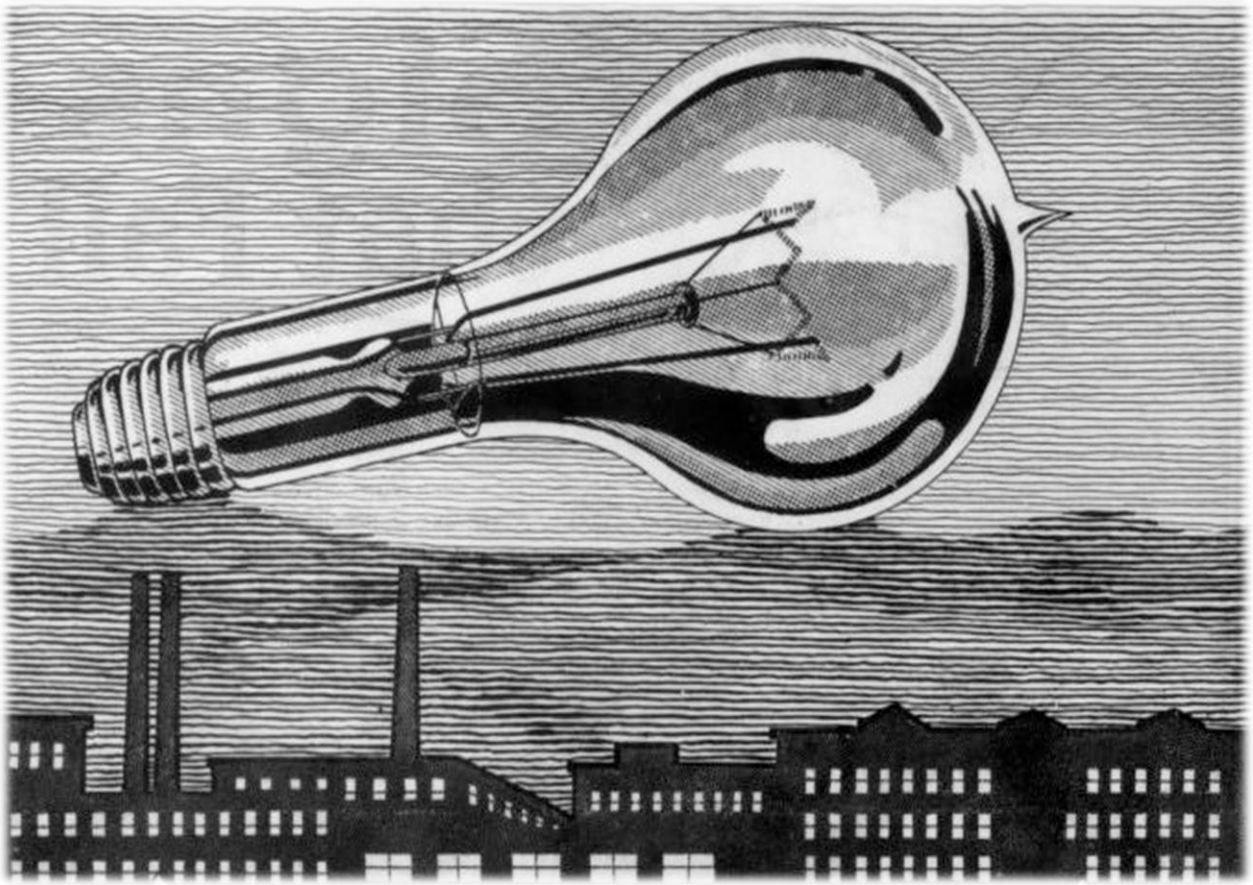
Contemplations on Liminal Opposition and Dialectics



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PREFACE

The inspiration for this work started during a recurring existential crisis of sorts. It was through a period in my life when my studies were coming to an end at Miami Dade College. I was on the cusp of my 39th birthday, and I had some ideas brewing within my head. I had written six books before this one, so it was not unfamiliar territory for me. I didn't expect to dive so deeply into philosophical concepts outside of my usual poetics and short abstractions, which, along with my artwork provided an unusual experience for the reader. The time had come to start work on something with a more concrete utilization of logic, alternatives, and conceptualization that held more water under closer scrutiny.

But it was not only a combination of heavy emotional states (and timing) that drove me to write this book. It was also the raw internalized need to elucidate a philosophy that provided alternatives to how consciousness is seen, dealt with, and experienced. There was a rich pantheon of philosophical work to delve into, and I would be remiss if I were to not acknowledge my debt to those great minds in history ranging from the stoic to the philosophical pessimistic gamut. Although I would set out to write this book to individuate my thoughts into a logical, and language-based medium, with sparse reliance on visual art to supplement it, I would ultimately decide on taking my strengths from both. That is, I would provide visual reference with use of vibrant words relating to each of the singular concepts relating to consciousness throughout this work.

Foundational points of reference are based off personal experiences, as are most of the other expressions throughout the text. I have carefully decided upon laying out each section of the book so that each chapter is ensconced securely within two major parts of my arguments for a specific line of thinking relating to conscious, and unconscious states. The first part, entitled, Liminal Opposition: An Exploration of the Nature of Suffering in Contrast with Pleasurable Experience, deals with the foundational roots of where I plan on taking the reader. Each concept is

then further dissected into individual chapters, of which I will designate each subject a primary thought, with a follow up conclusion.

Part two of the book is noticeably shorter than the first part. It was an intentional decision to summarize the inner workings of self-awareness with a focus on symbolism. This was a basis for a somewhat lengthy, and organized three-part conclusion tying everything together in concert with each individual idea. Speaking of ideas, it would be pertinent for me to explain to you, the reader, the exact nature of what my philosophy entails. Brought under scrutiny, the ideas that I present are based upon the human conscious experience, as well as descriptive non-experience through liminal states.

To clarify further, the conscious experiences that we as humans undergo continuously can be broken down into various interlapping characteristics. Some of these characteristics can be named, and recognized by their frequency in our day to day lives. Others are more obscured by the details of the language we use to dismiss the uncanny, or sordid truths about the nature of reality. There are four principles at stake here, and they are pleasure, the death-drive, memory, and emotional states. Relative to one another, these concepts are all dependent on how they interact individually for the person in question. At first glance, it would be easy to dismiss the portends that are extant in our shared depictions of conscious life.

It is my intention that each person who reads this work has an experience in thought that inspires a questioning spirit, particularly when it comes to how ideas are intuited. For each line of reasoning, there is always a contradictory counter argument waiting to arise. This must always be so, for in the cornucopia of ideas spilled forth unto this world by the human mind, it must be inferred that the only constancy to thought rests in the ideal. This is not to say that there is no objectivity present expressing itself as a series of recognizable truths, however, it would be false of me to state with any surety that what we can agree upon as real is not in some way a form of subjectivity itself.

INTRODUCTION

Contemplations on Liminal Opposition and Dialectics is an exploration of what it means to experience consciousness from a first-person vantage point. It is, simply put, a dissection of individual concepts relating to cause, and effect, as well as the relation sensory input has to the myriad of responses our conscious selves struggle with. There are plenty of avenues here to experience doubt, particularly as it relates to theory. This is partially due to the consistent return to subjectivity ever present in the mind of the individual in question when referencing states of consciousness. Another reason that doubts creep in when exploring this philosophy is due to alternative choices available for reintegrating concept with self-reported experience. Some things are demonstrably true, at least on a surface level that is.

What we experience in common with one another is seen often as the baseline for what is true. I am not here to argue against this perception, but I do plan on examining the deeper nature of each one of these experiences. We rely on our senses to provide answers to the equations that life places before us, and there is no exception to the rule here when it comes to subjective experience. For anything to make sense in the world, there must be some agreement as to the manifestations of how things work. I am not referencing physics so much as I am thinking about mental consistency throughout humanity. These are considerations that provide a framework that allows us to move forward with our ideas of what makes the world turn.

Perceptions are a manifestation of something else happening to us; a stimulation of predilections that is mathematical in its expression. Therefore, it takes much in the way of courage to admit that external experience takes on a physis likened to either end of a judgment scale. Actions and reactions are not balanced, but in eternal struggle, at least to the individual that perceives them. A sudden prick of a pin on a finger elicits a pain reaction that is calculable, and predictable. In contrast, emotional states are purely expressed in the mix of personal history,

situational awareness, and predictable behaviors. Courage is required to examine these matters further, and there is a certain strangeness to these dissections which provide more questions than answers in the conclusion.

Emotions, memory, pain, awareness, and the impulse towards death are all motivating factors when considering just how far we are allowed to go in our exploration of the mind. If we separate each one of these concepts, and further eliminate outside influence (that is to say, dogmatic) upon our minds, there is a dispensation for a certain freedom of thought to take place. In my estimation, the struggle between action, and reaction, is wholly dependent on the combination of shared mutual experience, and factors leading to the death drive.

The death drive, or impulse toward non-being, is a manifestation of thoughts which provide impulsivity to action. This can be seen as a sort of glue that enlivens the disparate concepts of conscious experience with the terms of individuality. Individual experience can thus be tied into this drive toward death (which is not negative in character), and new possibilities of unconscious decision making can arise from these classifications. Art, creativity, expressions of the abstract, and other curiously human expressions of being all represent a form of death mindedness. With a looming knowledge of the end of all things, the individual makes a choice (albeit a limited one since responses to stimuli are highly contextual) to either struggle through the concepts of creating meaning versus stagnation.

Death provides a clue here as to why meaning is created by the individual throughout the duration of conscious experience. The concept of non-existence triggers a deeply disturbing mental awareness which is unique to us as human beings. Either we create by responding impactfully to outside stimuli, or we revert to the fetal state of helpless resignation to reality. Are there answers that can be gleamed from the seemingly hopeless alternatives to oblivion? It is hard to say. There is a feeble attempt in my writing to come to terms with the concepts that relate to the dichotomy between conscious, and unconscious states. This attempt, however, is an expression of the creative state in rebellion against infantile resignation.

The scales have tipped, new ideas have been explored, and vistas of strange thoughts permeate the discussion on what it means to be human – to breathe, live, and ostensibly choose. Actions, reactions, and thought processes are involved in taking a chance by further investigating the foundational aspects of conscious experience. The theories provided here are wholly subject to scrutiny, after all. A balance needs to be struck between intuition, and logic, as it is represented by each of the individual concepts explored here. It is my hope that these discussions will open up further dialogues as to the nature of consciousness, as well as the wellsprings of possibilities extant in the limitless nature of this theme.

Each chapter here represents a categorization of subtopics within a broader context. There is a reflection on liminal states which are based on non-experience, or unconscious moments of non-being. These states of mind, as they are referenced in this book, are without explanation other than mere speculation on my part. To further elaborate, it is from those moments that no response or action exists where the individual is free from the heaviness of existence. In this void there are permutations of silence that provide a rest between conscious decision making, emotional output, and the death drive.

A focus on primitivism in terms of the processing of mental information is also explored here. What I mean by primitivism is that sensory awareness is heightened in the reduction of logical pathways of thought. Actions become influenced by the substance of the stimuli, and react accordingly with unawareness automatically. Within the context of these concepts lies a deeper relationship between the individual, and the unexplored taboos of dissociation. When we mentally resign ourselves to a third-person vantage point, it is possible to gauge meaning behind a variety of possible reactions to the outside world. Ultimately, we must decide as individuals how we will view our place in the outside world, but this should be colored by an examination of life equal in strength to our automatic daily actions. It is through this lens that the strength of logic can follow desire, even when both result in a devastating experience of existential pain.

Contemplations on Liminal Opposition and Dialectics

Part 1: Liminal Opposition. An Exploration of the Nature of Suffering in Contrast with Pleasurable Experience.

Subsection A

CHAPTER 1: REFLECTIONS ON PLEASURE

The sensation of pleasure is extant in all sentient beings, however subdued within the strangeness that is conscious experience. The living seek pleasure to avoid painful sensations, and this is true based on how each of us finds refuge within its bosom. To appreciate more fully the ideal of pleasurable experience, we must identify the deeper aspects of the world around us. To be more concise, this means we should contemplate more sincerely on cause and effect as it relates to the biological states of any given moment. Certainly, there are pleasurable experiences which may come to one individual to the detriment of another, and it is within this asymmetry of experience that the causal touches the acausal.

We search for answers regarding the basis for moral scruples, and attempt to find meaning behind our sensory experience – but to no end. It is likely that we will never know for certain our place in the conscious sphere. There is a myriad of responses to stimuli that can be had, particularly as it relates to the human condition. Each of these experiences are focused on receiving information, and processing it through the filter of our memories. Pleasure notwithstanding, there are endless possibilities of response toward the outside world that we may at any time experience (to our benefit or detriment) regardless of how limited our scope of vision may be.

Nonetheless, it is certain that to understand the principles of pain, there must be a reflection on pleasure as well. As previously mentioned,

there often exists a gap between those who experience the pleasant, and those that often go through tremendous suffering as a result of the same stimuli. Pleasure is often a temporary lapse in the true nature of life, which is suffering. It is within suffering that pleasure may be understood with a more sensitive disposition toward it. There is a freedom to be discovered in the analysis of both experiences, particularly when it comes to searching for the source of our contention here; namely that of consciousness itself. Still, despite this freedom appearing before us, there is also an awareness of the limitations of the human mind. For all the speculation that we are capable of, human beings rarely find the answer to every angle concerning the various facets of perceived reality.

Since pleasure is a lapse in suffering, it may also be said that both act as catalysts for the response mechanisms found in the conscious individual. All experience is temporary, regardless of perception, and it is within the various shades of illumination that we shall uncover the minutiae of each. Pleasure can be seen as a wellspring for change, even though the experience itself may seem like a pause in other experience. What I mean by this is that the pleasant may be likened to an empty space whereby sensation, and emotion play a higher role than logic-based awareness ensconced in an awareness of time.

The primitive is part of the whole that makes up pleasurable experience, and this is so by way of the nature of how we experience it. There need be no postulating, prophesying, calculations, nor evidence present for there to be a full examination of the nature of pleasure. One only need to reflect on those temporal spaces created by the emptiness that is the absence of continued suffering to understand the null space more fully. Joy, sorrow, heat, cold, and longing all have their place in a separate manner, but none are sufficient alone to describe what pleasure looks like. Perhaps it is with the experience itself that we may come to know what *exists* when the negative character of the pleasing illuminates before us. For most of humanity, simply experiencing is sufficient to account for all those

moments when the true growing pains of existence cease to weigh down upon us.

There are many questions involved with the nature of pleasure; some of which may not be able to be answered sufficiently within this text. Of course, there are other interpretations, and conceptions on this elusive topic, but within the context of my philosophy I will attempt to delve into these mysteries. However pointless it may be, I have found it necessary to shape my own understanding of sensation with those rare moments of true pleasure which do not intrude upon the world of logic. Suffering holds a clue as to what may be the true nature of those short pauses of goodness that we experience. Nonetheless, it does not allow pleasure to overpower the plentitude of experiences that are of varying shades of pain.

It is within suffering that there are degrees of non-existence that shed their influence upon us in various ways. At the apex of painful experience, we are unable to think logically, particularly when it comes to physical pain. This is so because when we are in the thralls of excruciating experience we can no longer function on a higher cognitive level. It is in those moments that non-being, or temporary thoughtlessness enters the domain of consciousness within us in a profound way. Whether it is the pangs of childbirth, the experience of severe and unrelenting depression, or physical injury beyond the norm, all these things bring about a state of thoughtless pain.

When we experience the extremes of pain, however we may encounter it, there is an ultimate moment of primitive discharge in the brain where imagery, sound, and memory collapse all at once. Perhaps these separate things collide into one another to a degree that it is impossible to manage individual concepts as perceptual thoughts. This is another possibility. It is certainly a strong argument in the presence of the unbearable, whatever that may mean to the individual in question. Ultimately, the presence of pleasure cannot overpower pain, and its reactionary effects on the human mind are stronger than all but the most exquisite of enjoyable experiences.

Of course, there are similarities beyond the diametrically opposed experiences that make both pleasure, and pain, to be similar in their outcomes to a degree. Those similarities are, in my estimation, superficial to a large degree. I will explain. When it comes to the extremes of suffering, the human mind, as previously described, will collapse under the barrage of sensory input to the extent where logical processing is no longer possible. It is here, in this moment of almost architecturally sophisticated delirium that the individual becomes one with the void, or unknowable. In pleasure there is something similar, but its experience is rarer than what nature bestows upon us at any given moment. Nature demonstrates these concepts rather clearly, specifically in the indiscriminate killing that takes place amongst the wild creatures of the animal kingdom.

An asymmetry exists between suffering, and pleasure, and this is wholly demonstrable via simple observation of the animal kingdom. Pleasure, being the absence of suffering, can bring an individual with conscious faculties into a moment of seeming non-being through ecstatic experience. Pain does this as well, however the threshold for where this is markedly true is lower for the one going through it. It is debatable, however, whether either experience would be as dramatically *alive* to us if it were not for our awareness (advanced sentience) greedily taking hold of our every waking moment as if it were our last. Strangely, it does not seem as if there is any purpose to be found between both pleasure, and pain, other than survival. Perhaps it is in the liminal states of non-thought where the answers are to be found. We just do not have enough evidence to point factually whether a specific state can bring about meaning either through effort or instinctually by means of the changing states.

Consciousness tells a story of how there are limitations to any given experience, and the concept of pleasure does not escape its rule. In the moments of life where neither the pleasurable nor the horrible intrude upon us, we are not necessarily under the spell of the liminal either, however. There is a certain neutrality to the resting mind, which at times is likened to the varying degrees of sunlight present on any given day. There

are the clouds which hang over the horizon of our memories, but they are quickly cast away during those moments of lucidity that always seem to enter into our brains. If what we experience in those moments is not the liminal, then what is it exactly? This is a question that has a multitude of potential answers, but I hope to provide at least one of those potentialities as a reasonable response to the human condition.

The state between suffering, and pleasure, is as mentioned, not necessarily tied in with the concept of the liminal. There are states in between that are filled with thoughts, audio or visual hallucinations, and passing figures that hold dreamlike qualities continuously vying for prominence in the categorizations our brains demand of such things. What does such a state represent for us as thinking, breathing, determined individuals with a supposed free will? In this gigantic soup of incompleteness, there are neuronal impulses waiting to connect to a greater sense of the concept building that eventually produces reliable thought. These thoughts are often predictable, and have a lining of logic to them, though it is often difficult to articulate their true meaning when analyzed closely.

An interdependence, therefore, exists between contrasting sensations, and it is likely that for every thought produced there are a multitude of actions possible. It is here in those potentialities that both suffering as well as pleasure can be viewed as intrinsically connected to one another (for better or worse) in the continual balancing act us humans must navigate through during our lives. It is no small coincidence that when we suffer the most, we tend to momentarily idealize pleasure – however far off it may be from us. The struggle in our minds moves in, then out, of conscious awareness to become something of a second nature to us. Just as we are dependent upon oxygen, food, and water to survive, we must also realize our dependence on the necessities that suffering, or pleasure can provide.

Sensation is a positive experience, regardless of how we may objectively try to see it. There are no limits to the lengths that the senses may go to in responding to outside stimuli, especially if it involves the

possibility of reward. From reward seeking, to pining for pleasure, all experience involves a degree of movement that simply does not exist among dead matter. Sensation is a propellant moving us through the primordial waters of life into further regions unknown, almost if by instinct alone. Were we to avoid conscious thought altogether (if this were possible, that is) we would, then, take it upon ourselves to seek out the light of experience without any sort of contrivance of meaning or profundity. Perhaps the depths of the human condition are the most strikingly unique when it comes to creating meaning throughout sensorial experience.

Qualifications of experience are at the base level unimportant to the organism, particularly in which there exists a level of sentience sufficient to plot a course of determinable meaning in life. When we start at this level, we can see a relationship existing between the liminal, and the primitive state that all beings reside in. It is as if we are in a primordial womb, with our eyes closed in a state of half-sleep as the nutrients of life force gushes through our veins. Here there is no limit to knowledge of the void; a universal dreadful quality that has no qualification or causality. The mind of course cannot perceive of this void, so all the knowledge gained would be immediately released into the chasm of experience without awareness.

Perhaps this is the best place to start our journey, and a fitting one for the first chapter of my book. The void itself is a non-concept that only fits into a categorization based on the limitations our minds can conceive of. Imagine the highest experience possible in either pleasure, or pain, and you will have a tipping point for the vacuity of space, and time to unravel before our very eyes. Here is the point where dissociation becomes reality, either by conscious planning, or a sudden change in psychological patterns that match the physiological strengths of organismal interaction with the world.

If it seems like this is a cold philosophy to warm up to, you are not mistaken. Throughout the concepts discussed here, there are defiant visions of predictability which color the entirety of how the human experience is to be viewed, at least from my perspective. Truth has a

purpose here, though it is obscured by the grey areas of how sensation can be methodically dissected into oblivion. Within this surgical outlook, there are patterns to be revealed that are as delicate as they are profoundly strong, and all of these are extant within the spheres of sensational experience. These spheres are categorizations of not only the pleasure, and pain concepts, but of indeterminable states of arousal as well. Emotions, imagery, sight, sound, feeling, and intuition all play a role in deciphering the seemingly obtuse language that consciousness expresses itself in. Each of these are like spheres, in that they are worlds in, and of, themselves, so to speak.

Worlds of chaotic change emanate from all human experience, and there is no greater illusion than that of stillness. No matter how great the sage, or wise the elder, it is no secret that movement is the basis for all of creation. In this cosmic vacuity, all possibilities exist as expressionless faces for a pre-labelled condition to arise. Animals do not need to experience these concepts separately as we do, however, it is in their totality that the animal is perhaps wiser than we are. All experience requires this movement to survive, and conquer, regardless of cognitive states of mind. This is in no way reflective of any will-to-power philosophy, insomuch as it is a deeper look into our similarities with creatures such as amoebas, or other microscopic single celled organisms.

Still, these reflections do not answer the reasoning behind reason itself, nor do they dare to discover any depth of meaning in sentience itself. Why is this? The answer lies in the discovery of pleasure with pain, and all of experience simultaneously. Human intervention within nature does not demonstrate success in terms of devising a form of meaning that is universal to the race anymore than reflecting on the void itself. If we strip our purpose to find the truth of black-and-white thinking, we can then move forward into deeper possibilities that are enacted in concert with the continuous movement of the universe itself. What I mean by this is that it is not likely that any of this dissection will provide universal answers, other than subjective ones (at first glance). Nonetheless there needs to be a

formulation present that provides a sort of universality in its application. To elaborate further, what I mean is that all subjectivity in experience can be seen as a universal effort on behalf of the mind itself to create meaning behind sensorial affairs.

In the chaos of existence, there is power behind subjectivity, for it is one of the few things that we hold in common enough to grant a degree of universality to it. There are physical forces which can be mathematically explained in terms of their properties which can be witnessed by all of us, and there are internal forces which collide into our lives by means of unconscious processes. All these things serve to bring us closer to the ultimate truth of the matter: that there is not one single interpretation of reality sufficient to warrant ecumenism in all aspects of existence. Some things are evident by way of mutual recognition through scientific processes, yet others, such as the unconscious mind, are still extremely far away from being completely understood.

Processes of thoughts surround us on a moment-by-moment basis, all swimming feverishly throughout each one of our heads without a full grasp on its implications. To reflect on the subjectivity of experience means to admit (at least partially) that there are mysteries too deep for the human mind to comprehend in its entirety. Luckily, we have logic on our side, and with such a tool it is possible to decipher at least some of the language that makes up both the conscious, and unconscious processes of mind. It is feasible that one can come up with a reasonable interpretation of these subjective experiences through means that are more often relegated to the logician's realm.

For the unconscious to meet with the conscious, there are rules that must be formulated, at least as a convenience to the observer, that can be applied across the spectrum from the objective to the subjective. Objective truths are seen then as only one dimensional, in that they may describe the form, feeling, sensation, and vision of a perceived object but they cannot describe non-verbal emotional states that are purely of the mind's design. These things must be contemplated deeply to uncover them as they are.

CHAPTER 2: MEMORY AND THE NATURE OF TRANSIENT PAIN PRINCIPLES

An argument presents itself for the idea of pain as a means of recall in that between the synapses of liminal space there exists infinite possibilities to re-experience formed memories. The pain principle is, as previously mentioned, extant in that it will ingress into the psyche of the individual and prevent rational thought. This temporary lapse in ability to think can trigger memories of perceived (and real) experiences to flash before us. This illumination is a pathway toward a more profound understanding of the individualistic patterns in recall that exert themselves over the conscious mind.

The mind can recall experiences with some accuracy, although it must be admitted that all thoughts resonate. This resonance, with a degree of perceptual strength that is highly nuanced, is unique to everyone. All memories are colored by the emotional layers of experience that obscures literal action by self-perception. Human beings have a unique ability to recall, particularly in times of tremendous stress, the sharpened edges of distant memories that were once relegated to the subconscious. Nothing that exists can come close to the enduring sensation of trauma, particularly when it presents itself as a sudden – or brief, interaction. The mind becomes transfixed in a glance, unaware as to the nature of the outside world as it becomes muddled in expression, and thus unable to function on a normal level.

Pain transcends all prior attempts at securing wisdom, for it is a catalyst for extreme change when all other goals are hidden by the consciousness residing in man. Brief are those moments when the traumatic expresses itself as a cathartic outburst in the midst of enthralling anguish. The self is shattered in the fragment of a second, whereby the

individual is shocked into retaining iron clad memories. As mentioned, these memories may be sharp in their recall, but they are most certainly influenced by the individual and their emotional state at any given time.

Memory is a catalyst for reflection on experience, and this is due to the cognitive ability within each of us that allows us to piece together the strings of meaning. By doing this we devise more concepts of purpose for ourselves, thereby allowing for a dispensation of intelligence unique to our species. Within memories there exist a plentitude of symbolic outcomes just waiting for the individual to choose from, and this is knowable by the countless ideas resurrected from the minds of geniuses throughout history. Architecture, poetry, painting, and the study of mathematics allows for a visual, (and tactile) representation of the inner mind of humanity.

Under this premise, it is possible to express a universal sentiment through art that is based on the purity of inner experience. What I mean by this is that art allows for the transmission of traumatic wounds through non-verbal methods. By doing this, it successfully bypasses any need to rely on the temporal nature of language. All human beings can resonate with the concepts of art, especially as it relates to the primitive need for redemption in moments of extreme fragility. From those moments of fragile resignation (in the throes of the ultimate pain) we are called forth to delegate emotional response toward precise memories, and visualized impulses too varied to name.

Reflection keeps the individual balanced on a tight rope of a precarious nature. The human mind can be easily shattered by intense deliberation, and this is so due to the encroaching influence of the subconscious upon the rational self. For there to be a successful approach toward the integration of memory, a reliance on logic must permeate even the most illogical of experiences. Meaning must be created to fulfill the basic premise of self-preservation. Without this goal it is quite possible that the individual can become shattered completely; wholly unable to piece together a semblance of unity within the fractured perspectives gained through such insights.

All things move continuously in the dance that is life. This is observable by the nature of how systems work, and how basic biology functions on a simplified level. Movement is based on the principle of continual struggle. It is from this struggle that there exists the possibility of transmitting beneficial knowledge from the unconscious mind to the conscious one. The struggling mind then can move through the traumatic experience, having gained a positive sensation of the excruciating lividity that is life.

Experience pulls the individual toward a greater beneficence in self-evaluation, especially when there is an extreme situation that provokes it. Awareness is learned, and so are the internalizations present within the individual. These internalizations access deeper channels of understanding, without the unnecessary reliance on the scruples of conventional morality to guide them. There is a feedback of reflections gazing deeply into the image of the human being who is constantly assaulted on all sides by harsh realities. Keeping this in mind, it is ultimately the reliance on pain that can catapult consciousness into more profoundly felt experience. A lucidity exists here, and there are few distractions when one is amid extreme suffering.

Self-evaluation provides a continually accurate look into those moments of lucidity that are present when the individual experiences extreme conditions. Internalizations become apparent, floating between states of pure unconsciousness under liminal influence. Memory provides a gateway whereby we can tap into those crystalized thoughts that guide us toward a sort of internal intuition. Certainly, it is possible that those thoughts which are galvanized inside of each one of us can escape our attention during the ecstatic release of painful sensations. This is not something which is under dispute. However, there are reflections which stay with us throughout those times of desperation that foment themselves into an eternal mold never to be forgotten.

It is here where the liminal burns its presence into our very being. It forces its way throughout every sinew, neuron, and cellular configurations

of our apparent matter without awareness at any time. This space is endless in that the scope of non-awareness is so massive that there is no recollection of its boundaries. No thoughts exist in this space where time also does not factor into the equation either. The liminal has spaces that stretch out toward endless vistas, connecting to those conscious thoughts by a thread of obsolescence too frightening to behold.

Emotions take form, and dissolve just as quickly. The liminal is not visible or sensorial in any way. There can be no comparison to it other than stretching the meaning of words through the limitations of language to an absurd end. This space is clear of any recognition whatsoever, and is ultimately unknowable. It is like the moment when a pen dips into an inkwell, just before wiping it gently and writing anew. There is a blanket of darkness that dwells in this space – an abyss whereby the self is immolated in absolute vacuity. Spheres of sensorial experience become personalized to the individual when pain is reflected on deeply.

The conscious mind can perceive of things which are temporal in nature. It possesses the distinct ability to organize experience in an index of memory relevant to us in some way. This is the basis of all conscious processes. There is a repetition of experience, reflection, processing, and sublimation within each extremity of painful stimuli.

Chaos exists in the collision of rational minds experiencing consciousness, and there are few rules to abide by when exploring these topics. An explosion of neuronal activity after the dip in the vacuous states provides an intensity of imagery unparalleled by anything else. The extremes of experience flood the mind with composites of sight, sound, taste, and feeling to create an atmosphere of profundity that is difficult to perceive.

It is not hard to see how the void spaces possessed by the liminal deeply influence our understanding of reality. It shapes and molds us under its influence, allowing us to function despite the anguish of existence. Like clouds that precede the storm, the liminal announces its monstrous

presence throughout those forgotten moments of human experience. There is no fear here. Emotions do not apply either. Ultimately, it is within this vacuity that the individual discovers the essence of emptiness.

It is without a doubt that there are orders that exist within the framework of reality, and the physical body is subject to its whims. The form of consciousness itself is without such an order, although there are organized pathways created by the physical mind. This contrast is extreme in nature, and causes a great deal of human suffering within its sphere. For there to be a rift in physical, and conscious, conditions there needs to also be one between experience, and the liminal. It is interesting to note that both experience, and vacuous states, appear to be parallels between physical reality, and disordered consciousness.

This disorganization marks itself upon the human ego rather sharply, especially as it is without the distinguishing marks of control that we so desperately seek within order itself. It takes a certain bravery to admit that what happens in the physical does not translate into the mental, at least not in the thought-based states of immaterialism arising from consciousness itself. The brain as a physical organ is implicitly tied within the depths of organized existence, however, the mind (or consciousness) is a separate entity that can be seen as a gateway to deeper chaotic expressions.

Reality intrudes upon the framework of the mental, although its influence is rather limited considering there are no mathematical impositions to the emptiness that is based on liminal states. Those moments of non-being that encroach upon each one of our separate mental conceptualizations flood throughout the void, causing us to panic in the primitive response of a lesser animal. It is through primitivism that there is a refuge for the individual seeking to better understand the unknowable gap that does not exist alongside mathematical reality. These distinctions that I make between the brain, the mind, and the liminal void, are all conceptualizations from first to last. As the spaces between experience cannot be described in their entirety, neither can a robust philosophy regardless of how well constructed in language it may be. What

I mean by this is that these are merely theories emanating from a subjective viewpoint, and seasoned with imagination more than cold hard facts. It is in the non-factual, or non-physical imaginative state, that these ideas arise in their maturity.

Experience can bring a measurement of change within the self, and this is knowable by how cognitive processes allow the brain to learn. The various sensations of pleasure, pain, heat, and cold, all solidify themselves into the decision-making skills that are present in the human brain. Reality cannot bend; however, it can be influenced by the unconscious processes in the sense that a series of choices can be eliminated by the individual in favor of one that is beneficial in the end. To further explain, if the individual receives conditioning to avoid certain sensations, other sensations can be favored and sought out with greater awareness by the individual. This can lead to a solidification of the great myth of free will; showcasing our limited grasp on choice making with several pre-determined paths that are possible to select from.

Let us shed a light on what this means. There are several choices that can be had in any given experience that an individual can select from. Those choices are predetermined by cognitive selection in preference based on likely situational outcomes. If the individual chooses from this preference-based grouping of selections, there is a sense of freedom of will arising from this. However, this would be a situation that obscures the supposed nature of things, especially in that there are no infinite responses available to the one choosing something. Any choice made is an avoidance of learned pain, although the outcome may indicate the exact opposite of what that choice represented in the first place. An outcome occurs, movement has been made, but the individual could only choose from a limited grouping of decisions that were already mapped out in the brain. Individuals would like to think that free will is open selection, but it is closed within a series of narrowed down choices that are ingrained in our minds.

Looking closer at primitivism, we see a link between the way the brain decides to determine what consists of a *good choice* versus a bad one. Man in his primitive state is concerned with survival rather than on leisure, and though we would be loathe to admit it, it is in this state that we are closest to reality. There is a complexity in thoughts emanating from the animal kingdom, of this there is no doubt, however, it must be distinguished that human beings are capable of abstraction to the level where even base-line reality becomes colored with illusion. The universal forces of gravity, action (and reaction), and all those laws which make up agreed upon mutual reality are thus influenced by the unnamed abstractions emanating from our minds.

It is as if we were to walk straight off a cliff from a predetermined path. We believe that the road lay stretched out ahead of us for miles, yet there is an abrupt chasm waiting to swallow each one of us in its murky depths. We can calculate, make estimations, and reasonably set forth markers of reason, and science to be adhered to, yet there is still the uncanny expression of vacuity that takes hold of the primitive within mankind. Throughout the centuries, it has been attempted to name this force, and some would rather it be fully disconnected from knowable reality. It is within the intertwined nature of physical, and mental boundaries that we see the true horrors that posit themselves in our world, fully ingratiating over every action as if there were only one base-line to mark human experience by.

Upon further deliberation, it becomes clear that there are several continuations of awareness that all of us are forced to admit may possibly influence our day to day lives. This is theoretical, however, there is logic to it. The key to understanding this further is the imagination itself. Though there are no limits placed on mental activity (at least in terms of the phantasmal), there are limits that if one were to slip through its boundaries, there would only be madness and disorder.

Awareness allows individuals to focus on goal setting, and obtaining measurable results when looking for a particular end-point. Even in the

realm of the abstractions created by the subconscious mind, there is a form of awareness encroaching upon the outside world through the individual. There is a strong connection, based on awareness, that exists between the tactile physical world, and the emotionally charged mental processes existing in our minds. These are principles which can be used as tools to further develop a deeper understanding of the subjective values expressed by the brain.

When we are forced by either circumstance, or through self-volition to march forward into discovering the world of the mental, we are able to break down external boundaries to knowledge in a meaningful way. The mind is no doubt ensconced in the body in some restrictive manner as to limit most of our thoughts to what we know we can perform physically. This is a downfall, and a condition that we all suffer to some degree with. Since it would seem logical that the human mind is connected with the brain, which is connected to the nervous system, which is in the physical world, it would also follow that at least the belief in mental limitations crosses over for most people. When we examine consciousness more profoundly, we see that anything that does not conform to what is physically possible is called fantastic, or imaginary, or non-existent at best.

The conscious mind crosses the boundaries between the awakened, and the sleeping worlds. The base line no longer makes sense when we consider those spaces of the liminal void marking all of creation in a single breath. It is in those moments where the bustling movement of physical reality stops temporarily; clearing the space that once made sense to us. Awareness allows us to seek deeper truths through the penetration of ideas that were once deemed forbidden. These truths reflect profound emanations of the rich inner life of sentient man, and provide a gateway toward inner illumination – however impossible it may seem. For these states to make any kind of sense to us, we must imagine a space of non-thought.

CHAPTER 3: DISSOCIATION AND UTILIZATION OF THIRD PERSON TRANSIENCE IN MENTAL EXERCISES TO REACH CONCLUSIONS ABOUT THE ASYMMETRICAL NATURE OF EXPERIENCE

When we allow ourselves to be thrown into the depths of unconscious ecstasy, we are revealing our nakedness to the most obscure portions of our being. To not be aware is to disavow the self of any connection with the consciousness that resides inside of us. This is the ultimate heresy, for without the sense of togetherness within there is no methodology for recognition of the self beyond conceptualization. For the individual to no longer rely on first-hand experience is to cast oneself into the stygian eclipse of non-being. It is in the throes of pure negation whereby an individual is tempted to cast off all semblance of personhood once and for all.

Disconnection from sensory input is a means of gaining insight in that there is a simulation of what it must be like to enter a vacuous state. There is wisdom to be found in embracing this state, particularly in those moments where the individual cannot distinguish from one sensation to another. A disintegration of personhood thus allows for the preparation of the conscious mind to filter experiences to better understand them. When there is no point of reference for reality to set in, the mind is unfettered, and thus capable of potentialities that are beyond our current understanding. These states move dynamically within one another, and the idea of the individual becomes a sacred nothingness to be shed without hesitation.

One exercise of the mind involves a form of self-reflection which allows a visualization of consciousness from the vantage point of pure

emptiness. By removing all sensory input, the individual may gain a perspective that is enhanced by third-person awareness. This is especially useful for those who wish to find a method whereby one may ultimately gain knowledge from experiencing this vacuity of being. It is in the dreamlike states of dissociation that personhood no longer takes center stage; rather it is a footnote in the evolution of what it means to be consciously sentient.

Emptiness is a concept that holds symbolic meaning rather than being a simple placeholder for commonalities in experience. It is the lack of movement, breath, decision making, and awareness that catapults itself unto those who seek its mental destruction for better or worse. There is a choice to be made when confronting the void, and this can take place in a way that is more beneficial to the individual through active decision making.

Self-driven methods to obtaining knowledge of the void involve a conscious decision to relegate all thought processes to simple footnotes by ignoring basic impulses to personalize sensory input. By placing oneself in a position where there is no continuity of personhood, one can then bask in the emptiness that is non-being (albeit temporarily). This visualization is no easy task, for it involves a complete mental surrender toward forces of unconscious power that we are often impossible to articulate reasonably. The spaces of vacuous silence permeate the mind, which is resigned toward the oblivion of being. This can prove itself to be dangerous to almost anyone that approaches it without deliberation.

Nature allows for a higher cognitive processing of first-person experience, and our shared reality encourages this to be cemented into our very core. When there is no anchor to pull oneself up into the safe haven of consciousness, the deafening silence of the void throws us into spaces which have no dimensional equivalent. This is a form of disorientation that can take place when personhood is no longer the baseline for our understanding of the physical (and non-physical) properties inherent in our

very core. Personhood becomes a distant memory without recall in the vacuous states of oblivion sought by the individual.

Experience is transient, and ever changing. Just as there is no organization or reference point in the void, there are no set placeholders whereby permanence can ever be achieved. It seems that quite often our reliance on experience to grasp reality is mistaken for permanence of being. To further elaborate, our self-filtered memories give us the false sense of a static reality that simply does not exist. All things change continuously in nature; constantly moving from one state to another seamlessly. It is in this soup of mathematical order that the elements of nature dissociate from conscious being.

All things grow, move, decay, and transmute into different forms of what was once considered to be ultimate reality. It is in this understanding that there is no true anchor whereby the individual can grasp upon. This is where true fear sets in; for there are many unknown avenues that logic can take us when we no longer are fettered by prior understanding. Humanity is locked into place idyllically through false presumptions leading us to safely view life as being something that it is not. There is destruction to be found within consciousness, and this is a constant law that is not moved in the slightest by the whims of our own fancy.

Without movement, destruction, creation, or chemical change, there is no physical accounting for life as we know it. There must be a baseline where we are able to visualize, and calculate, the far reaches of what we once knew to be reality unto a shared platform for other minds to rest upon. Even language, temporal and limited as it may be, provides a clue as to the constant revolutions that all creation is spun within. Nonetheless, this change is consistent with what we know life to be like. Without it, it is simply a passing mirage without any substance whatsoever.

Pain, pleasure, and all experience in between represent states of enigmatic change that pulsate within the heart of sentience from the very start. No matter how unbalanced, or non-sensical any given stimuli may

seem, there is a formula that cannot be dismissed by simple whimsy. What we wish to be true, and what is true, are two different things that must be distinguished from one another. In our imaginations, the limitations of what we experience is often at great contrast with the endless iterations omnipresent within the mind. Change is visible to us in our subconsciousness, as well as in the physical realm of being. Both things share commonalities of experience that allow the conscious mind to process fantastical things.

When there is an awareness of potentialities in action, there is a greater digestion of how the properties of life can be asymmetrical in nature. This triggers a deeper reflection within the individual, and allows for a more nuanced understanding of cause, and effect to take place. This is a key state to enter, especially when attempting to view the natural world in a dissociative state. There must be a constant fulcrum of balance in place whereby the individual can piece together the shards of reality into a meaningful whole. It is in this wholeness that there is a reflection on the empty spaces present between memory, and action.

The focus here is to allow one to experience non-being through self-initiated vacuity of thought. By doing this, an individual can more greatly understand the principles of life by means of draining the conscious mind of any inhibitions to the truth. This truth is by no means universal in application, for it only holds some principles that are common to all individuals. These principles are that of change, movement, silence, and quietude. Each one of these ideas becomes steadfast in our very being when we allow ourselves to succumb to the incredible power of thoughtlessness.

It is in these spaces of defiance that the self becomes aware of the outer edges of reality. In this dialect of self-communication, the individual reaches an awareness of vacuity that allows for a greater self-discovery.

There are arguments to be made for the detachment of the sensorial for the purposes of self-analyzation. What I mean by this is that the

physical reliance on cause, and effect, can dull our inner cognitive ability to decipher what is objective from the subjective. What we experience in common with others comprises the fullness of objectivity, whereas the subjective is relegated to inner experiences. It is in the inner experience that we can let go of our inhibitions regarding the nature of reality.

When we deeply enter in states of meditation, or concentrate on those things which require intense focus, we can transcend (albeit temporarily) from those conditions which arise in physical nature. The reliance on physical interaction thus hinders us from being able to *imagine* spaces of incredible emptiness. Those spaces which comprise of nothing do not exist on any appreciable level, but are in a strange way, placeholders for the intensity of interaction with the world. It is within those spaces that we can dive head-first by disconnecting from the outside world through willed imagination.

We are, as previously mentioned, subject to the commonalities that all human beings must experience, however, it is within the limitless nature of the subconscious that these rules no longer apply. Our physical actions, intentions, purposes, and habits can thus be better understood within the scrutiny provided by the subconscious expansion of mind. As there are no geometric limitations placed upon it, the subconscious can expand or contract without making an impression upon the physical spaces in our world. Everything becomes relative outside of the nature that our bodies have been so closely subject to.

Self-analyzation becomes possible when there is an active concentration on the subconscious mind to form a barrier between the physical, and the limitless. There must not be a disconnect in the sense that an individual becomes divided between two worlds, namely the conscious and unconscious. Were this to happen, there would be a further descent into a mental abyss that will tip the balance achieved into an experience of chaotic principles.

Subjective experience can be molded by outside interference, and what is meant by this is that there are conditions where the physical or mental properties become enmeshed in either's limitations. If we are not prepared to consciously separate ourselves from the rational, logical, and safe, we cannot enter further into those states of the limitless. The limitless is the void where there are no restrictions placed upon human action, for only the suggestion of movement takes place. If we recall, an earlier argument of mine described the physical nature of reality as being filled with movement. In these spaces of constant vibration, all of creation teems with the essence of continual change, birth, and decay. The subconscious, as part of those limitless spaces of the uncreated, share few properties other than those which are involved in making concepts *seem* as though they were physical.

When we contemplate on our thoughts, we can see that all those concepts that are possible to distinguish as fanciful are, by means of their conception, a form of reality within the subjective. Others cannot join us in the descent into our own subconsciousness, for there are no rules of commonality to gather disjointed personal concepts into one commonly shared mental space. Certainly, there are rich inner experiences that may be like what others define through verbal description of them, however, it must be distinguished that all inner experiences are of a temporal and personalized nature. In our nature, there are principles whereby we must stolidly conform to principles and forces. This is wholly unlike the worlds created by the personal subconscious mind.

In a way, the mental realm can be broadly seen as having mirror-like qualities, although not all physical actions correspond to the reflections that are seen within it. To elaborate further, though there may be concepts that are found within the unconscious principles that reflect physical nature, the similarities extant between them is merely superficial. Physical actions are subject to principles of physics, whereas mental actions are hardly definable by any set of rules. Those spaces of reflection that encroach upon the physical nature through their subjective concepts do not possess a physical

nature. This is the most important distinguishing feature of what separates shared reality with the subjective.

Looking closer at the arguments for the death principle, or the mortal realization of extinguished existence, we can see similarities between the reflections of the subconscious mind, and the physical world. In the physical world, decay is as constant as change. In the mental world, all possibilities become open to us but merely mimic decay through the constant change in the imagination that marks individual thought. Decay, though a principle of physical nature, ensures that its power is reflected in the uncontrolled thoughts of the conscious mind. The advancement of time is a physical marker as well, though there are principal reflections to be found in the imaginary regarding this as well. It would seem, after considering deeply these concepts, that though the mental is not subject to objectivism it is comprised of the minutiae of reflections that give it so much power.

It is within death that we find an even greater explosion of mental imagination surrounding it. As thought is merely a reflection upon reflections outside of the physical spaces our bodies reside in, so is the concept of death to the mental world. Perhaps thoughts, as portions of consciousness, are immortal. This is a radical idea in many ways, but it is possibly necessary to more fully flesh out the ideas that I am driving home here. Thoughts, being immaterial as they are, are subjective creations of a non-physical nature. The brain itself is physical, but it is also a conduit whereby thoughts are possible. Without it, it is hard to imagine a mental world.

If thoughts are immortal, but not eternal (for they have been created by an end user), it is possible to imagine that they require some form of vehicle whereby they can be detected long after the individual ceases to exist. This would imply that thoughts leave some form of physical trace upon the natural world. Perhaps it is in this trace of having been that forms the corpus collosum of the objective, and subjective worlds. To delve into this further, what I am conjecturing here is that everything is physical (or

mental, I cannot tell which) and are mere expressions of *something* that requires a vehicle to decipher its position in the world. Perhaps death represents a form of physical change that allows elements to re-form into another physical item, thus not requiring a consubstantial union with sentient individuality. Death could possibly be another vehicle whereby the individual becomes sublimated into the whole. Thoughts, before death, become crystalized, and represent no longer the individual as they now hold onto a subjective moment in time.

Imagine billions of thoughts emanating all at once in some non-physical form, now reflected by means of human ingenuity through a vehicular detection device allowing for some physical property to be seen. Each of those thoughts are no longer present in the mind of an individual, but they persist, nonetheless. Thoughts, which are now seen objectively at least by a representation, can transmit concepts of how death is a vehicle for the passing along of immortal photographs of memory. These memories are no longer tied to the individual, and represent a true summarization of what it means to remember.

Individual subjectivity is then intrinsically tied somehow with the physical objective states of shared experience. How this is tied in must be reflected in the devices used to transmit the subjective into decipherable code. If we can, in some way, see thoughts, we can deliberate upon them with others, identify its nature as physical, and proceed to think collectively about its values. When everyone who has ever experienced a thought has finally died – when the last human being walks the face of the Earth, will there be that nebulous cloud of thoughts floating somewhere throughout space and time? Is death another vehicular device meant to dissolve our associations with the imaginary, thereby immortalizing those abstractions by means of some unknown translation of the subjective?

These are all possibilities, as thoughts represent possibilities, and are of course subject to intense scrutiny. They do however follow a logical pattern that allows for contemplation on the ultimate facets of what it might mean in the end of all things.

Subsection B.

CHAPTER 4: SYMBOLS AND THEIR EFFECTIVENESS ON INDUCING STATES OF EMOTIONAL EXPRESSION

Symbolism as a basis for inducing a state of objectivity is useful to an individual seeking to better understand the movement between the foundation of the unconscious thought processes, and physical action. The entirety of humanity produces mental symbolism, and will continue to do so throughout our evolution. From the earliest centuries of existence, mankind has learned to communicate using symbolic language. This language is often visible, universal, and transcending in its nature; often bringing vastly different peoples together in silent accord with one another.

The objective, or physically reproducible, is concrete, and speaks in fabricated language that is hard to decipher. In contrast to this difficulty, it is rather easy to provide rules whereby the physical must conform toward a shared reality. If we learn to look closer at our symbolic thinking, it is possible for us to further examine the constant movement that nature confronts us with. Emotional expression is a visible representation of inner experience, and it is possible to connect with those abstractions of thought on a physical level by means of conforming the conscious mind with those inner worlds created by our sleeping one.

Objectivity is a phenomenon that takes place in the natural world through mutual recognition of shared experience. Symbols are universal, and can transcend spoken language to decipher the hidden self that exists within everyone. A focus on those things which are manifested in nature can find expression in dreamlike states produced by the awareness of an open mind. Perhaps there is a connection to be found between the objective, and the subjective that is either physical in nature, or wholly mental.

The utilization of language, and unconscious dream conditions, can jointly influence the recording of subjective experience through an imprinting of emotionally charged states of being. The subjective becomes alive through this imprinting, and is the focus of a process that begins with a conscious decision to recall those hidden thoughts extant within everyone. Delving into the subjective is often dangerous for many, as it is possible to lose the sense of objectivity which anchors our waking selves to the principles of the world (and its laws). The subconscious is not influential in its ability to physically manifest in a causal manner, at least not directly, but it does carry implications of self-guided change that is measurable in a subjective way.

Written words can invoke certain images or visualizations that touch upon the surface level of the subconscious in a meaningful way. The exact nature of this meaning cannot be deciphered by the physical natures of our organism. It can only be felt subjectively. Symbolic language, such as that which is found in the visual arts, can communicate a certain universality to the subjective upon further examination of its properties. It is through this mode of communication that perception is shaped, and ideas are transmuted from the unconscious to the visibly real.

Dreams hold a plethora of symbols within their spheres of influence, and this is evident by the often-nonsensical nature of them. While the laws of nature may be parroted in our sleeping thoughts, it is not replicated in its entirety due to the fluid character of our dreams. These visual representations are characterizations (and often caricatures) of our waking lives in that they are often based on tangible experiences, or at the very least, the possible within the impossible.

When symbolism, written language, and communication with others takes place, it is evident that the subjective has an outlet whereby the physically objective can interact profoundly with the subjective. The heart of the matter is that it is a combination of distinct experiences (both varied, and centered around sentience) which makes up the whole of a human

being. It is not in the physical alone that the acausal occasionally touches, but the mind itself.

Emotions vary based on outside stimuli, particularly from physical forces that are beyond our immediate control. We respond to the forces of nature with built-in response conditions that serve to protect us against the oblivion of (eventual) death. The survival instinct, intuition, and personal conditioned experiences allow us to preserve, albeit feebly, those aspects of our personality that cannot be replicated. Individual variances in self-appointed traits, as well as cognitive differences, allow for an infinite array of diversity in the struggle of life.

When there is a painful trigger, the body recoils almost instantly through those connections that are made in our nervous system. There is a struggle of life, and death, at every moment surrounding us. Emotional response can be looked at from a deeper point of view through examining those causes, and effects, that take place through our everyday interactions. What makes us wince in pain when we put our hands too close to the flame? Obviously, biological processes are at work here, but mental processes are as well. Perceptual responses to outside stimuli serve to condition our reactions toward similar experiences through repetition. It is in these moments that there are infinite possibilities to discover internal processes at a micro level. What I mean by this is that self-scrutiny can become a means by which all our responses can be dissected mentally.

Outside stimuli conditions, changes, and prepares entirely predictable responses on an instinctual, and intellectual level. The combination of the sentient with primeval response conditions triggers levels of awareness that are closer to unconscious experiences than conscious ones. Emotions serve to guide, locate, and decipher a language that is spoken non-verbally. Within emotional response, individuals can uncover hidden clues as to the nature of conscious experience. It is no mistake that body language, specific emotions, and symbolic interpretations of reality allow for a more fluid understanding of what it means to be human.

The primitive offers a profundity of understanding that produces self-evident truths (albeit from a subjective point of view). When we cease to focus on the logical, even if this is only momentarily a condition, we enter the liminal. It is here that there are openings available to us; holes in the design of life that, at first glance, were not meant to be discovered. Inner consciousness, when it reaches a point of non-thought, forces its way through the states of awareness that are present in our waking hours. This wellspring of inner experience, emanating from the mind in its connection with the brain (or vice versa), creates an atmosphere conducive to self-discovery.

Sometimes it would seem necessary to seek experience rather than internalized mental scenarios based on logic alone. Life is an experiment in emotion, thought, and visualization, and it is in those spaces of pure emptiness that the painful can transmute into beautiful experiences. It is possible to enact a state of dream-like qualities to the conscious mind through deliberate inducement of the states of being that are most like intuition, or deep feeling. By the paradox of attempting to consciously be unaware, there is a sensation of primitivism that wells up in the inner recesses of our minds that is poignantly felt.

Were we to focus strictly on imagination, would we then be distracted to the point where only the primitive takes over? It is possible, though such a concentration is based wholly on subjective experience once again. Knowing this, it is logical to follow that there are no universal steps to be taken when delving into unconscious processes of the mind. These theories are posited specifically in the attempt to identify possibilities rather than universal truths. As solidified through my descriptions in earlier chapters, the universal is a shared construct that is based on mutualism of experiences. Deep within these constructs are more primitive manifestations of seemingly universal traits that become visible to the senses through individual means of expression. There are an infinite number of ways that individuals can attempt to understand the values that

emotions represent. In this infinity, we can turn our minds toward deeper interpretations of the inner self.

Personal symbolism, and universal symbolism have much in common, and the first is that they often intertwine with one another. What we see as unique to ourselves is often expressed already through other people throughout history. The presence of this commonality may not often be seen on an individual level, but it exists because it has been observable in many instances. Some people often have experiences of déjà vu, and this could be chalked up to witnessing something in the physical world that originated as a mental thought. For example, if a person thinks of the classical element of fire, and then later comes across one in real life, it could seem as if one had experienced this situation before. This is a simple example, but it gives us a valid reason to see just how pervasive the symbolic realm is.

Our physical world is comprised of objects interacting with one another in some distinct way. All that exists in the physical has the potential to interact with the symbolic by way of the individual, and their mind. Were it not for thoughts, would there be no medium through which experience can be translated to emotional response? I cannot imagine another means to interpreting the universe other than active thought processes. Those thought processes turn into unconscious symbolic residue by way of temporal experience.

The world, and its processes, are interactive with the subconscious through verbal, and non-verbal means. Those aspects of linguistics that involve communal meaning in the individual words represented are cemented into the unconscious mind through repetition. It is in the repetition of learning that outcomes are determined through their representation in the physical world. Actions, movements, and reactions all serve to further solidify individuation of the objective in the symbolic. When these processes are complete, the individual is made to see their entirety of self as a unified being rather than comprised of conscious or unconscious thought, and matter. In the heart of it all, there is an illusion

more grievous than death; that is, there is a false sense that we are complete in our nature rather than existing in two spheres – that of the mind, and the body.

This illusion is a safe method toward accomplishing the primary task of man, namely, that of survival. It holds no utility outside of that. The abstract justifies the absurdity of existence through the persistence of symbolism. This is so even in the face of the ultimate farce of the sentient nature of man through connections that are maintained in the conscious mind.

We toil throughout our lives, and often experience more than our share of suffering. Therefore, it is pertinent to remind ourselves of the importance of self-discovery through emotional breakthroughs. These breakthroughs can manifest themselves via the thought processes of abstraction, as well as in sincere intellectual effort. The barriers to self-discovery are only limitations to those who do not consider other possibilities of being.

Emotional breakthroughs are not the only method by which there may be a self-awakening, and this is visible through conscious awareness of situational aspects of life. When we open ourselves to the possibilities of gathering insight, we are then able to more fully appreciate the subtle nuances that life has to offer. Survival is not the only aspect of concentration that is important to mankind. Inner experience is a highly sought-after commodity in a world where the only certainty lay in shared experience.

Abstraction provides a method by which we can attend to our inner needs with more sensitivity. When we focus on the symbolic, we can pair together the aspects of concrete reality with the inner workings of our brains. This is a difficult task, but one that is entirely possible, especially when we consider that the unconscious and conscious aspects of personality are often at odds with one another. There is an eternal battle

raging inside of everyone, and this is visible by means of simple observation.

When we look into a mirror, and see our reflection, we are witnessing a distorted aspect of reality based on inner workings that superimpose themselves on us directly. What I mean by this is that all our predilections, habitual thoughts, and bias tends to provide feedback that is continuously read internally in a distorted manner. We do not see reality for what it is, though we can agree that in our blindness there are mutual agreed upon variances in the physical world that we are all bound to. In the mirror of life, we see glimpses of representations that hold mathematical values. There is a constant interpretation of reality where the physical is touched on all sides by the internal, emotional self.

Reflections are visualizations of the most symbolically insightful senses, which is that of the sense of sight. With our eyes we can determine distances, lengths, properties, and values of a nature that appears universal in its expression. We agree upon certain values, properties, and measurements as set in stone based on our interactions with the world. This is completely rational, and based on following a solid logical standpoint. It is, therefore, reasonable to assume that although our vision is distorted by our imagination, it somehow represents a language that is understood by all of humanity.

Symbolism redirects its power into the visual through aesthetic conditions that are based on time, place, and a limited range of willed choices. In the symbolic, we are placed in a position where we judge individual properties by how they make us feel, as well as their habitually visual nature. When we interpret commonalities of shared experience, such as seeing the world around us, there are moments when communication becomes highly individualistic. This individualism is between the brain, and the properties of the physical world mixed together in a manner that is focused on personal interpretations of some mathematical constant. Of course, there are things that exist which hold conditional properties that are based in objectivism. Every person that sees any given object with their

own eyes is guaranteed to have an ever so slightly different interpretation of the meaning, as well as some of the properties, assigned to an object.

There are conclusions to be made regarding the nature of stasis, and change. These ideas are mere interpretations, and therefore, must be taken with a grain of salt. My ideas were never meant to represent the only physical interpretation of reality from a mental standpoint; they exist as theories that can be expounded upon by others.

Stasis, in the physical world, represents a form of non-movement by means of organic processes. These processes mimic the unconscious in the way that there are aspects of liminal states that influence the body, however so slightly. The mental world is close to us, but still far away in the sense that its machinations are still obscure for us so that we may never (at least in our lifetimes) fully understand the implications it holds for us as navigators of physical space.

Change, on the other hand, is constant in both the physical, and internalized mental worlds. Thoughts are subject to the same movement as those things which are of a physical nature. Our minds are not accustomed to continually be so concentrated as to hold only those specific details in our heads that are often minute about random scenes, concepts, and visual ideals. Without change, there is immediate, and often irreversible, decay. Thoughts decay in our minds when we cease to think of them, and physical objects also do so when subjected to the callousness of a harsh world.

These concepts are all based on observation, as well as my own subjective look into the ideas that exist in my own conscious processes. These are reflections focused to their logical end, each of which are reliant on the idea that the physical mirrors the immaterial conscious mind. Ultimately, it is a worldview situated from a perspective of individual observation, namely my own. It is possible, however, that there are insights of universal value to be found within my ideas. This is seen from the dissection that is made of individual actions, thoughts, sensations, and imagery that continuously flood our minds daily.

CHAPTER 5: EMOTIONS. WHAT DO THEY REPRESENT?

To demystify the nature of emotions we must look within, and begin to scrutinize all our actions under a theoretical microscope. All things are subject to the logical, at least when it comes to the actions that can take place in the physical world. All our responses are in some manner emotionally charged, and they have survival, as well as intuitive, purposes behind their manifestations. These emotions are charged with perceptual responses that are conditioned inside of everyone, and are based on primitive learned reactions.

When we act in anger, either from a justified or unjustified point of reference, our force of emotion emanates a strength that is palpable to the observer. In those moments of sadness, distress, or trauma, there is a blessing in disguise; that of insight through the acting out of emotionally charged extreme states. The force of emotion is obvious here as well, if only directed by a different set of causal laws based on opposition through distress.

There must be a way to simplify emotions beyond this mental exercise in futility. I posit that the extremes of emotional provocation are conducive to understanding conditioned responses through insights found by the individual. Through self-discovery, the self (in consciousness) can freely respond to the physical world through the power of willed determination. This is a limited form of free will, which offers restrictions rather than liberty. It is illusory, for anything restricted cannot be true freedom. Willed determination is situational, and cognitively based. There are things that can be decided upon but the causal spring for actions to be taken is found in the force of emotional expressions.

In the end of all things, it is emotion that drives the most primal aspects of human nature. Without relying on outside influence, the

individual can project willed desire to manifest. These manifestations delude mankind through the illusion of free will, which I posit is always limited.

Hyper awareness allows the individual to utilize mental imbalances as a means toward managing outside stimuli. When we focus heavily on the possibilities of sensation, rather than only on those moments when we perceive it, we become accustomed to a form of vigilance that is incredibly powerful as it is damaging. I do not recommend anyone to seek out hyper awareness unless it is something of a natural proclivity, and this is so because it is extremely stressful for the individual. In moments of extreme stress, there are hints at what it feels like to participate continuously in a stream of consciousness that is based on possibilities. Placing oneself in a situation where there is extreme awareness can psychologically impair other aspects of the self. One may be hyper vigilant, but at the same time feebly distracted from some other important aspect of conscious awareness which can disable an individual from fully experiencing the inner self.

Tools must be used as they present themselves, and this is a truth that resonates with all human beings. We are tool makers, end users, and craftsmen of possibilities in this strangeness known as existence. This is what separates us from other sentient life; we can mold some of those aspects of nature which do not readily present themselves as being what we imagine. A tree is no more a piece of furniture than a block of metal a sword. Yet, we devise clever ways to modify those forces of physical nature to at least accommodate us to a degree. Our ability to modify, create, move, and transmute has developed over many centuries since time immemorial. It is in the process of creative transmutation that again our mental world presents itself as touching the physical.

When we consider that there are multiple ways that individuals can decipher the representations hidden in emotional output, we are able to appreciate the diversity of the human intellect more fully. There are of course limitations to this intellect, but these limitations are based on physics, mathematical computation, and probability.

Body language can be seen as an interpretation of emotional output through the visualization of non-verbal sensations. It is within the realm of the forces of movement that those things which cannot be expressed in words becomes palpable. There is a strangeness to body language, in that it is simultaneously universal as well as self-evident in expression. What prompts us to utilize our physical nature to communicate with the outside world? Of course, recourse to simple biology provides many of these answers. Is there a deeper answer to be found that can also exist alongside the biological? As previously stated, the mental world often touches upon the physical through processes that have explanations but are not as simple as one would imagine.

The physical causes adaptations in behavior, presence, and expression in such a way as to modify our ability to communicate using environmental feedback through body language. Are these responses, created by the body, useful only to the individual, or are they representations of a dialect meant to convey messages to the outside world? I suspect that there will always exist more questions than answers, but there are theoretical ideas that can hope to shed light on the enigma behind it.

Using body language to convey emotions to other people may be useful, though there could be other more primitive reasons for its expression. Self-expression may be another reason as to why we (often unconsciously) distort our bodies in such a way as to convey inner experience. Therefore, it is not wholly internal to utilize body language. It is a form of expression that holds a dual purpose; that of self-awareness, and communication with others.

Emotional states also hold a clue as to why we may choose to use body language over verbal indicators of communication. Sometimes the expression of an emotional state cannot be perceived through the interpretation of verbal language. Words can only describe events, ideas, states of being, and the like without fully providing a layer of context present in the use of one's own body. Perhaps emotional states can also teach us to peel back those additional layers of reaction to a basis that is

formed from pure emotional feedback. What I mean by this is that emotional states can represent connections with deeper truths that require a consistency of expression unlike those wholly internal ones.

All emotional states are, of course, subject to the evolution that maturity brings. What is expressed in youth may not be appropriate for the adult to convey, and vice versa. It is within the nature of time to teach us those things which we would not be aware of in our emergence from the womb. Just as things come into existence from non-existence, emotional states become real the moment they are experienced, and not beforehand. What remains of these communications when the sensational reactions are said and done? Our subconscious removes them from our memory, leaving us only with the impression that they did exist.

External states of emotional output are those that originate from other sentient beings, and perceived by us as individuals. When we see the traces of shared experience manifesting itself as a communication of pleasure, pain, or indifference, we internalize the external by means of an empathetic narrowing of the senses. Our concentration becomes focused only on the perception of emotion, rather than on its actual essence, which can only be known to the person experiencing it. What we think ties us inextricably with other human beings (and some animal life) is in essence a highly intricate, personal, and self-revealing documentation of what it means to be in touch with the senses.

Whether or not internalized expressions of emotional stimuli are as accurate as we would think them to be, they are representations of the wholeness which is missing from individual experience. It is impossible to know all those things that exist, at least when it comes to the iterations present in all physical forces leading to emotional experience. The totality of human emotions can be symbolically conveyed through the written word, but it cannot be replicated in some virtual sense. There are too many subtleties which would not translate into a manufactured world, at least not without seeming highly suspect to the more seasoned mental adventurer.

The self is highly individualistic, yet there are traits which expose us as being identifiably the same as others.

Memories can be dredged up in a representation that is unlike the original experience at any given time. These memories are often filled with symbolism, and mystery, for they often do not show us anything other than distorted moments in time. We may remember with some accuracy the emotional import of our memories, often with snippets of lucidly recalled events, but the majority of what we experience is a mirage. It is in these moments that we *think* we are amid an accurate replay of our own experiences.

Our brains trick us into thinking that what we recall is accurate through providing us with a flood of imagery that is often extremely lucid. When we look deeper into our own staged memories, we can decipher logically what is fact from what is fiction. This can be done only with a great deal of effort, particularly when it comes to deciphering the truth of what we think we experienced.

Of course, there is no way to fully validate the truth of everything we experience, as we are concentrated so heavily during active recall when these things happen. It is possible that the habitual experiences of emotional response beckons us to cloud our senses with the irrational to logically view those replays of past times. Just as memory represents the recall that we have in our minds, it can only be as accurate as we perceive it to be. Even then, in those moments of accuracy, there may be distortions, however. These distortions warp our sense of enduring self through illusions that are meant to either sooth us or punish us.

In those moments of punishment when the self is barraged with the imagery of remembered situations, there is a possibility to re-arrange several aspects of memory to our benefit. How is this done? This must be mentally prepared for through the concept of being present in the moment. This is harder to do than it sounds, for it requires the individual to not concentrate on the minutiae of experience. The past holds inklings of truth

that allow us to benefit from it through re-living those moments of experience, however it can also hinder us depending on how focused we really are.

Amid all these heady internalized experiences, we must find a place of refuge within our very being. For us to better acquaint ourselves with the inner consciousness of being there needs to be an emphasis on quietude. What I mean by this is that there is a liminal space that can be focused on through artificially extending those moments of non-thought between the everyday habits we experience. This space is one of non-being, and is represented by the void spaces in our brains that do not extend past the primitive. Within the primitive we can react rather than deliberate on those aspects of self-inquiry, and shut down our senses through non-awareness.

This is the brief stage of rest of the human soul. To further elaborate, the liminal is attractive to us, just like moths are attracted to a flame. Like moths which are destroyed in an instant, our impression of being becomes unrecognizable to our very senses. There is a form of self-immolation involved which requires extreme bravery to enter. When we pass those spaces of thought, future worries, and immediate concerns, our notion of what it means to be an individual passes before our eyes. This is not to say that the liminal is a state whereby there is no turning back to those illusions which make us perceive individualism as something more than what it really is; a collection of sensorial experiences which become increasingly tied in with subjectivism. The objective outside world still exists in some manner, but it is not experienced in those moments by the conscious self.

When the mind, body, and conscious processes are laid to rest (albeit temporarily, in our living state) there is a possibility that we can re-enter those spaces of time, and physicality with a renewed perception. This perception is still subjective, yet is more grounded in the objective due to the lack of situational awareness. It is here that there are no longer those moments of habit due to thoughts which are almost automatic. In this space there is a new possibility of self-redemption through non-being.

There are many questions regarding the nature of reality which must be dissected in its minutiae. One of these questions involves the nature of consciousness as a series of disconnected emotional states. Does the mind react to emotional input to maintain a sense of individuality within a subjective world? Are there instances where the conscious mind fails to take up those aspects of self-reliance which are ingrained in us since birth? There are no easy answers to any of these questions, but it is possible to use logic to understand them more fully.

Human consciousness, being unique as it is, is shaped around the symbiosis (or illusion of it) that exists between the objective, and subjective. The objective, consisting of shared experiences, and habitual laws of experience, encroaches upon the subconscious in a manner as to sublimate it. This concept obscures the true nature of the subconscious mind. What can be known from the subconscious is that it is reliant on those aspects of perception which view those shades of experience as being united with shared reality. We must, as human beings, maintain an internal illusion that the subjective is in concert with the objective. If we were to separate these concepts in our brains, we would lose our touch with what we perceive reality to be.

Our reality is a composite of different layers that enliven, and distract us from those deeper truths which are difficult to perceive. The truths I speak about relate to self-knowledge, and just how limiting it really is. There is no perfect accumulation of knowledge that will allow us to become so self-aware as to know how the laws of physics fully interact with the non-physical mental spaces.

The liminal holds a key to this interaction, but due to its nature, those who experience it cannot report details as to its veracity. Those spaces of in-between thought patterns erase all intentions of the human spirit to divine its origins. That is not to say that there is no way whatsoever to explore those empty spaces. After all, the totality of human experience is dependent on perceiving even those things which negate logical pathways to thought.

The reception of uniquely human experiences, either through the objective or subjective, are based on a duality which may only be superficial. It is possible that all physicality is intrinsically tied in with the subjective in the sense that even thoughts hold a physical element. If our brains are the source of consciousness, and consciousness itself is responsible for thoughts, then thoughts themselves are products of physicality. This is so, even though thoughts are expressed in the vagueness that is of non-existence by way of the non-physical expressions that they produce.

Outside influences shape thoughts in that they provoke inner experiences to become molded into concrete conceptualizations known only to the individual. When the objective affects an individual through direct interaction (physical forces, for example) there is a reaction which is sentient, aware, and capable of processing data to express this feedback more fully. The nature of consciousness pulls us toward a gravitational endpoint that is continuously struggling with the subjective in such a way as to make us logically separate it from the objective. It is possible that this is done for survival reasons, since the subjective often provides a gateway whereby individuals can become lost in the madness that is consciousness.

If it seems exhausting to think about these possibilities, you are not alone. These concepts are based on the idea that for every action, there is some form of reaction to be had. When the objective touches the subjective, and the conscious meets the unconscious in the physical world, we are then able to create a tenuous link between the two.

The inner experiences which are so vividly rich to us provide several clues as to whether consciousness is somehow physical or no. My argument is that both the mental, and physical worlds are intrinsically tied together in a concerted expression that is as natural as the objective. When we think on it, we perceive several pathways to deciphering the objective from the subjective. It is here in those moments that the individual can obtain an impactful experience of self-awareness that is difficult to maintain, but certainly worth it.

CHAPTER 6: ACCEPTING EMOTIONAL EXPERIENCE. CERTAIN FORMS OF DISCIPLINED APPROACHES ARE CATEGORIZED HERE.

On the surface, there is a recognition of the utility of emotional response that is based on primitivism. Those aspects of emotions which affect inner experiences through the trauma of the force inherent in them bloom readily in the presence of the primitive reactions of the human mind. When thoughts are not present, it is possible to remove all obstacles of doubt when it comes to encountering emotional variance. We must prepare ourselves for the unexpected through constant vigilance, and focus on what it means to process received stimuli.

Emotional states allow for a dispensation of powerful energy that resonates with the intellect present in the human mind. There must be a focus, nonetheless, on all aspects of emotional response to more fully appreciate those variances which exist in every experience possible. The human mind is powerful in that there is an inner ability to reach a disciplined organization of self that is necessary to see things clearly. What I mean by this is that when there is a conscious awareness of the *possibility* of emotional response, there is a greater chance that the individual can decipher the meaning behind each reaction available to them.

There is a meaning behind the observations of our nature, especially in those things which consist of experience, nature, and physical reality. When we contemplate on the nature of reality, we can perceive new aspects of incredible power through the practice of conscious awareness. In the inner recesses of contemplation there are wellsprings of inner consciousness that interact visibly with the outside world. Mathematics, art, poetry, and sculpture are visuo-spatial in their expression, and coincide strongly with the observer of conscious nature. To elaborate, the art which

is present behind action often brings out expressions which are necessary to understanding the profundity of inner experience. The intersections between physical nature, thought processes, and active consciousness are interlaced in an elegant manner. When we experience the subjective, we are interacting with the physical, and vice versa. This experience suggests that there is a wholeness to reality that consists of intellectual, as well as physical, properties. These properties are visualized through conscious awareness, and provide outlets that the primitive may manifest in our shared reality.

Analysis of the structural organization of art, concrete concepts, action, and thought processes allows for the separation of the various layers of individuation that is pertinent to the goal of self-awareness. The inner experiences of the subjective become alive in the objective through processes that are based in cognitive awareness. There are many different forms of expression when it comes to dissecting the various levels of conscious experience. It is through the guise of enhanced awareness that individuals can decipher the properties of experience.

There is a discipline involved in the analysis of shared, as well as personal experience. When the experiences of varying degrees are contemplated upon, there is an awareness that is greater than the constant reliance we have on the subconscious to react accordingly. The inner workings of individuality are subject to a combination of perception, experience, history, and emotional response. All these concepts are combined in different measures to interact jointly in a symphony of chaos. What does not allow for change only serves to stagnate the form of conceptualization tied into the cognitive.

Human consciousness is a strange concept that continues to provide more questions than there are apparent answers. There are organizational structures within the brain that allow for a constant semblance of self-awareness which is unique to our species. These structures enhance our ideas of what it means to be human, especially considering our shared experiences.

It is in the aspect of consciousness that is tied in with dream-like states that is the most fascinating for us to consider. When we are unconscious, the liminal states presented in between experiences allow for a better view of the subconscious mind. In those moments of symbolic dreaming, we are experiencing the totality of human emotion through concepts that do not rely on language alone. Our expressions in the waking world are tremendously hindered by the lack of continuity that exists between the conscious, and unconscious mind. This lack of continuity is not based on any natural fault of the species, but is based on our lack of general insight regarding the faculties of the mind.

When we participate in the fullness of human experience, we are simultaneously seeking to unite our subjective awareness with the physical. My argument is that there is a continuum that exists between the causal, and acausal, specifically as it relates to non-physical expressions of sentient thought. Thoughts are in a way influenced by the physical in that it interacts subtly with the emotional spectrum we are tied into. This spectrum is wide in nature, and varied in expression. When we think about the implications of this, it is wise to also consider the physical nature of the brain itself.

The human brain produces thoughts that are cogent with physical nature in that all processes are filtered through a biological product. This product is the human body, and is connected anatomically with the various systems which produce movement, life, and existence itself. In those experiences which are related to the five senses, or which are physical in nature, we have a simultaneous reaction in the cognitive spaces of non-physical levels. Both action, and reaction, cause the conscious mind to respond as if it is deciphering a language. There is a communication, therefore, that exists between the physical, and non-physical. Those spaces which consist of abstractions in thought are malleable in the sense that the physical world can produce reactions related to the chaos surrounding the conscious mind. When we consider all these things, it is almost as if there is one nature driving all of creation. This nature is concrete, as well as

subjective, and is based on non-duality. In considering this concept, the implications are that the thought processes extant in our brains are subject in some way to the physical through an unknown relationship of cause, and effect.

When there is an enhancement of perspective through concerted efforts, there is a new ability for the individual to explore regarding self-creation. There is an aspect of the individual consciousness that is tied intrinsically with self-actuation that must not be ignored. It is in this self-actuation that the individual can more fully express the dimensional qualities of each layer of emotional output. Pleasure, and pain, then, become necessary to the experience of the individual. This is especially so when we consider that all physical forces that affect the individual are of equal importance to one another.

We must reinvent ourselves in the conceptualization of self-awareness through visuo-spatial pathways. By doing so, we can penetrate the inner levels of consciousness that are often mysterious to us. There is a way to penetrate the mystery, and this is through self-actuation via conceptual awareness. In those varied experiences that involve the conscious, and subconscious minds, there is a deep connection flowing underneath it all. This connection, as previously mentioned, is based on the causal, as well as acausal, functions of reality. In our reality, we are confronted by the objectively seen truths, as well as the subtle vague realities of inner experience.

Mathematics, physics, and the study of celestial bodies provides us with a pathworking whereby the individual can see his or her place in the universe more succinctly. Of course, what we can ultimately perceive is subject to our inner experience, but this is what makes life so diverse in its expression. If we did not have access to the five senses, we would not have the communication link that exists between the unconscious, and conscious minds. This awareness exists as a form of interpretive language, and can be accessed by anyone wishing to experience deeper bonds with the physical, and non-physical worlds.

Discipline can guide us toward a means of focused awareness, and this is especially true when it comes to the goal of visualizing the fullness of emotional experience. If we measure our success in discovering consciousness through personal effort, we can see more clearly that there is no other way toward self-enlightenment.

When I speak of the self, I am referring to an entity that is a non-entity. Let me explain. The non-entity of self is a collection of emotional experiences, perceptions, ideas, thoughts, and potentialities which make up individual consciousness. The self can change over time, and is not a static entity like those found in physical nature. There is really no comparison to what the self is, since it cannot be seen, or felt. We assume that the self is one composite entity consisting of ourselves, but we would most likely be on the wrong side of history regarding that concept.

The self is powerful in that it is a compilation of all those things which we perceive to be connected to our very foundation. All things spring from the self, or so we are told. It is quite possible that all our education regarding personhood needs to be dramatically revised for us to understand it more fully. At the same time, there are limitations to what the individual can perceive. How can we know if there are multiple selves existing within everyone? The evidence seems to show that there is a stop-gap between the knowledge we have obtained, and the truth of the matter. Is it ever possible for us to perceive true reality?

These are all questions which may not entertain answers, at least not in our lifetimes. It is possible that there may be a solution hiding somewhere in the physical nature of mathematical reality. Whether this solution will allow us to more fully live out our existence in a meaningful way is still to be seen. In the meantime, we should carry on in our discipline of attempting to decipher reality, for there are no other purposes to higher intellect worth pursuing. Even if we come to the conclusion that we can never know the true state of physical and non-physical entities, we must continue to carry on. If we chose to not carry on, we would self-immolate, which is perhaps another true purpose for humanity.

Nonetheless, there are bipolar aspects to seeking out the truth of things. If we are able to decipher a language within the construct of reality, then maybe we can connect the bridge that binds conscious experience with the physical. There are some intellectuals who believe that it is possible that there are no other realities than the physical. I believe it is a possibility that even thoughts, or immaterial ideas, are somehow physical. On the other side of the coin, if by physical, we mean that which shows resistance against other forces, and comprises our shared agreement on reality, then we could also say that the physical is somehow non-physical as well. How are we to ever truly know?

These are all questions that gravitate toward the individual who seeks out the nature of the physical, and non-physical. We can never be sure, other than shared experience, and mathematical computation, whether or not we really understand base reality. The foundations of our philosophies are all based on observation, ideal, physical interaction, and proposition. What if we did not have such a solid foundation as we once thought? These concepts are indeed puzzling, concerning, and filled with the anxiety that floats around our heads constantly as human beings.

Memory recall helps us to determine what we believe reality consists of. When we think on a memory, we are training our minds to perceive certain things as inevitably true. Memories of physical situations, such as actual experiences in the "real" world, are all subject to the same conceptions of physical laws since they were originally experienced that way. We then have ideas about shared reality that are even more solidified in our subconscious. This is due in no small part to the persistent nature of the physical world as it appears to us.

There is a utility to memories that we should deeply consider. We can find remembered situations to be useful in our need for survival, as we can learn from past experiences. We know that if we were to stick a fork into an electrical outlet that there is no good outcome available to us. Exercising the brain by way of this utility is useful to a certain degree, however. It

cannot answer questions regarding non-physical properties that we may have.

When we call up from the depths of our consciousness those aspects of memory which are known to us, we can more fully grasp those few things that we continuously experience. The physical world holds properties that interact with the conscious mind that are arguably real, at least in the sense that it these properties are consistent to all of us. When we recall memory, we take from the experience a newness of awareness which is uncanny.

Let us return to the concept of the self. Regarding the self, it is possible that there are many fragmentations of the foundational aspects that do not share our conceptualization of what wholeness means. Identity is important to maintaining a sense of individuality, of this there is no doubt. However, we must come to terms with the possibility that there are many selves, and many different forms of personalized experience that may be universal in the end. This implies that somehow, we are not so special, so unique, or even so much as individuals at all. Why is this so? One idea is that all those things that make us human share similarities but do not coalesce into the same concept of *being* that we typically have.

Certain animals act in accordance with one another to get a task completed. This can be seen in ants, especially in how they are able to work together on the same goal of creating a mound. In each colony, there are hundreds, sometimes thousands of individual ants moving about busily with a single-minded task at hand. Is there a similarity between the behaviors of ants, and human beings in this regard? Does self-awareness exist to bridge the needs of the vast hive-mind for survival alone or is there a deeper connection which is more nuanced in order? These questions, like the others cannot be so easily answered. I will try to logically uncover some of the mystery through my ideas, however.

If the concept of self has survival utility, it may also be useful in building up a foundational resistance to the bland universalism of

existence. What I mean by this is that even though the self may not be objectively real, it is possible that because we think of it to be extant in reality that we make it so. This would imply that our own auto-suggestions about reality help to shape, and mold our actual reality in some manner. Is there a fluidity to physical nature, and at large, reality, when it comes to deciphering what is tangible from the intangible? If there is some truth to this idea, it would imply that mathematics, and physics, have equations set aside for consciousness which extend into those grey areas of subtle nuance.

Should the realm of the physical possess some form of programming loophole which allows for consciousness to also hold the properties of reality, then what is determinable is based on the context of what we are discussing. Context, therefore, is everything when it comes to determining the real from the unreal. When we consider the possibility that physical nature resides in one context, and non-physical conceptualizations in another, we need not separate the two as much as we do. Perspective changes everything.

Discipline, organization, and recognition of past experiences all serve to provide a wider view for the individual to investigate. It is possible that each of these concepts are born of the same survival utility as the primitive auto-reactions that all sentient creatures possess. There are possible conclusions to draw here, namely that those elements which are collectively known as the self are united despite their diversity of states.

Each aspect of emotional awareness, thought, ideal, or possibility holds a key to determining the fullness of what life consists of. Perhaps there are many languages, or programming schema, which are united by some unknown substance that transcends the physical (and non-physical) worlds. Emotions could represent one language, or dialect of reality, whereas physical interactions could represent another. Both are just as valid as the other in this light. It is true that the emotional states we experience lend us to believe that there are only subjective properties to be found

within them. This does not preclude, however, the idea that emotions could represent a portion of the fullness of reality.

Subsection C

CHAPTER 7: FOCUSING ON THE SUBJECT OF SELF AWARENESS THROUGH EXAMINING UNCONSCIOUS PROCESSES OF THOUGHT

The projection of persona is found through the conscious, and unconscious, processes of utilizing the concept of self for survival in this world. We see a limited form of reality, and it is based on those projections of our own devising that solidifies itself in our everyday world. The face that we display toward the outside world is often based on facets of truth mixed in with fallacy. Our personality, character, perceptions, and beliefs about the world (and our place in it) are highly suspect when it comes to conforming to the reality before us. As mentioned before, there are commonalities of shared experience that make at least part of our reality hard to deny. Within this shared reality, there is a truth to be found deep inside those recesses of ugly falsehood.

When we show the outside world what we desire to display, we are protecting the non-visible aspects of our ego with the composite self we have devised for ourselves. There are character traits which are wholly the opposite of our true intentions to the outside world, and it is often that we miss the subtle clues that keep us from knowing the truth about ourselves. When it comes to our personality, this is also manufactured from a composite of shared experiences, memories, perceived traits, and other projections which may or not be objectively real.

Beliefs are often not in line with the objectively real either, and this is visible in the lengths that individuals will go to in convincing others of this or that dogmatic ideal. There are so many conflicting belief systems, not to mention those that are indicative of personality, that it is impossible at times to distinguish the real from the unreal. Try convincing an individual that their system of beliefs is false, then watch how quickly your retorts get shut down. There is little logic to be found in the realm of belief save for various theories that may or may not have evidence to back them up.

There must be a consistency in action for the individual to cultivate a projected self that is more in line with the aspects of shared reality. This consistency needs to be focused on a constant awareness of possible traps in displaying this or that trait to the outside world. When there is no inner ability to develop a strong self-awareness then there cannot be advancement of the individual in the realm of perception. Falsehood through self-deception only serves to deepen the rift that exists between the objective, and the subjective.

In the eyes of the outside world, our own perception of ourselves could be completely incorrect, and far from what is actually projected. We must be on constant guard with our actions, words, ideas, and projections of the self within the confines of the outside world. When there is a concerted effort to become more accurate with self-projected traits, there is a focus on action, and its effects. The outside world, with its commonality of shared experience, beckons for us to break those chains of self-imposed falsehood in order to better interact with it. The manner in which this is done is wholly based on personal effort, self-perceived ideas of the enduring self, and a connection to the outside world that is stronger than the ego.

Self-isolation can teach us to process the various stimuli we receive from the physical world through a focus on quietude. Often, we find that the best ideas, concepts, and possibilities are discovered through the solitude that exists within each of us.

We must of course come to terms with the transitory nature of self-perception, as it must be recalled that our ideas of the self are highly suspect, and easy to pull apart. There are no consistent concepts of self-being that is based on eternal concepts of what it means to exist. What I mean by this is that there are no consistencies that show in some clear way that we are the same person we used to be (even five minutes ago). There is persistence in memory, in learned reactions, and in the way we go about our everyday projections of personality.

At the core of everything, however, there is no foundation which we may rest our heads upon. This is evident in our inconsistencies in character, tone of our voice, and ever-changing substantive beliefs. We may think that we are maintaining a self-approved set of ideals through our belief systems, but even these are evolving ever so slightly throughout time. This evolution is almost microscopic in detail, ranging from the absurd, to the obviously survival-oriented in nature. How can we know what truly lies behind the masks we put on other than through vigorous self-analysis?

This analysis of the self is ever-changing, and ever evolving. There is not a single moment that exists, or will exist, where the individual is not tasked with challenging those notions of being which are persistent but patently false. It is in the falsehood of self-projection that we need to see just how numerous our faults truly are. Each one of our potential mistakes, personality flaws, and errors of self-knowledge accumulate in such a manner as to drive deeper our state of confusion within the grand scheme of things. How is it that we can hold such jarring erroneous beliefs of self-awareness, and being? We must look deeper into the way the world operates, and functions communally, in order to understand this concept better.

The outside world, or physical nature, is ever demanding when it comes to portraying reality that is based on shared experience. There are often glaring examples of self-deception that do not allow us to align with those principles which do not change in the state of decay known as nature.

Symbolism should never be dismissed from personal experience, and this is due to the fact that we are constantly operating within the sphere of the figurative. We do, of course, operate in the outside world as subjects of physics, mathematical principles, and commonalities with which our nature is abundantly endowed. Simple observation can allow us to see that the nature of life is locked in an eternal struggle with growth, decay, and interactions that are often beyond our control. This lack of control displays itself in such a strong manner as to often leave us as individuals in a state of existential despair.

The symbolic is as deeply ingrained in us as are the principles of common reality as observed in physical nature itself. There need not be a rift between the symbolic, and the principles of force extant in causal nature. What we see as affecting our ability to function on a biological level such as access to fresh water, oxygen, and the impact of objects on our bodies, also affects us on a subconscious level. When we can see this, and observe it in our own lives, we are then prepared to decipher our own symbolic awareness as being cogent with the facts we are confronted with.

As previously mentioned, our access to the symbolic is like a form of language. Our subconscious mind is always attempting to communicate with our conscious mind in ways that are familiar to it. This familiarity is based on imagery, sensation, and perceived visualizations that are highly influenced by perception as evidenced in the varying ideas that are expressed by everyone.

In the world that we operate, there are concrete concepts which are laws of being that guide us to a commonality of experience. This commonality is based on how those laws, and forces, act upon us in a direct way. Our perceptual reality then becomes guided by the outside world in a manner that is at first glance disconnected from our inner world. When we experience a disconnection, there is a fault in communication with the subconscious mind and the physical, causal world. The outside world still exists, as does the subconscious, but there is an additional perception of confusion which is often the cause of grief.

We should rely on the self-evident when it comes to the degree in which we utilize our self-consciousness for the purpose of enhanced awareness. What appears to us as lucidly as those physical forces that act upon us in nature is the same essence from which we should build our foundations from. As there is merit to examining unconscious process of thought, it is also wise to consider those things which act upon us in the physical waking world. There are no restrictions to what we are capable of, other than those which are imposed on us by physics. If we attune our minds toward focusing on those edges of consciousness which touch the physical through interaction, we can better grasp some of those difficult concepts which continue to elude us.

Of course, it is not always possible to hold such concentrated points of self-controlled awareness, and in our day to day lives this is obvious through how much we rely on the subconscious to carry us to our destinations. It is true that concentrated thought processes are difficult to unwrap, dissect, and shed light upon, but this is the nature of human sentience itself. There is a constant struggle occurring within mankind that is based on this conflict of consciousness. Each moment of the day when we interact with the outside world, we are inching closer to a state of further confusion. This confusion ends up disheartening most of us at least at some point, especially those of us who are seeking to make sense of the conscious mind.

How is it, then, that we can illuminate these concepts in such a manner as to provide utility to ourselves and still make sense of the outside world? The self-evident provides such abilities to us through inner dialogues of personal awareness that must be constantly tended to in order to more fully realize their implications. What I mean by the self-evident is a focus on those sensorial experiences which interact with our conscious mind in such a manner as to elicit a force of change. If we were to focus specifically on those actions that dredge up the primitive reactions of the subconscious mind, we are linking the two together. The inner well-springs

of knowledge can be brought forth through careful self-deliberation, as well as a focus on logic, and insight.

Each of our segmented experiences that are markedly separate from one another should be dissected further through logical processes of mentation. This is done by means of focusing on the way that functions play a role in our physical, as well as mental, worlds. There is, in the chaos of life, a distinct order which may be based on a minimalism that is the basis of all physical things. If there is an action, there is likely to be a reaction, at least in those substances which are sentient, and capable of at least primitive thought. Even the lowliest of creatures exhibit some characteristics of the complexities that exist within the human form, and this is evident by the way that nature interacts with them.

There is a means by which we can gather seemingly abstract portions of our conscious mind, and this is through organized thought processes. If we were to take our individual experiences at face value, there is a possibility that we can dissect further the essence of each one of them when viewed individually. Our emotional responses, predilections, habits, and automatic responses are all connected in some way, but there must be a way to separate them from one another. Visualization can help in this matter.

If we were to draw, paint, or sculpt the inner meanings of each of our experiences we could gain insight that is deeper than the use of logic itself. Logic takes us to heights which are only attainable through careful deliberation, whereas the realm of art encapsulates aspects of the truth that are sometimes peripheral in nature. We are aware of only certain aspects of experience through memory recall, yet there is a great deal of significance to be found when deliberating the hidden aspects of consciousness.

Human limitations are what keeps us from fully understanding those hidden mechanisms that exist in the conscious mind. Of course, there are many ways by which we can remedy this through self-willed action. It is in

the activity of self-creation that we are brought to a fuller understanding of what it means to be conscious.

Those liminal states which are elusive to us can provide further clues as to the nature of our conscious states through meditation. By this, I mean that if we were to concentrate deeply on the atmospheric conditions surrounding conscious experience, then we may be able to unlock pathways to deeper truths. It is in the realm of the non-visible, empty spaces whereby the individual can rest temporarily in their journey of self-discovery.

There is a quietude in the non-existent state of liminal opposition. Here, in this space of no-space, there is a level of paradoxical awareness that is heightened through non-being. To further elucidate, it is in those circles of the absence of thought whereby the individual can find personal renewal as well as evidence for those connections between physics, and thought. The liminal is a space where there is nothing but a vacuous shadow of non-being in which all conscious experiences are relieved of their import.

It is extremely difficult to attempt to qualify those aspects of concepts such as the liminal in detail, but it must be done in order to understand both the conscious, and unconscious processes extant within human sentience. When there is a concerted effort by individuals to shed some light on experience itself, it is through the liminal whereby all that exists is gathered. Neutrality, non-essence, and thoughtlessness abound in the liminal just as actions, and reactions do in our relationship with nature.

We must pause, therefore, on those things which do not affirm our sentience. This can be done via an emptying of the consciousness of active thought. As mentioned, meditation can help with this process, as the outcomes of a contemplative state are of the same nature as the liminal. Through the temporal physical world, we see reflections which are mimicked by the non-physical thought processes of our minds. Our brains are creating tangible modes of consciousness through biological processes,

yet the experience of thought itself lends a great deal of evidence that the unconscious non-physical is just as powerful.

When we reflect on the characteristics of persona, we are eliminating outside influences entirely. What I mean by this is that the human mind, in its self-perception, creates certain visible qualities that are based on either habit, primitive instinct, or reactionary modes of self-preservation. These modes of experience through character building are highly nuanced in that there is no one origin for each of those masks which we wear (figuratively) daily. Again, returning to the concept of the liminal, it is necessary that we shed our perceptions in such a manner as to question all that we see when we gaze into a mirror.

One of the methods by which we can reflect more deeply on these characteristics is by trying to separate each one of our thoughts by category. Some of our thoughts are based on prejudices, while others have a survival utility. Still, other thoughts are based on logical processes, and self-designated limits which are placed on us by ourselves. It is in the myriad nature of thoughts that there are iterations that can be dissected through logical processes. Some thoughts, such as those emanating from the symbolism rife in the subconscious, are only able to be interpreted by the human mind. This is okay, as it is not truly possible, at least in our current epoch, to elucidate the true meaning of our most abstract ideas.

Context is everything, especially when it comes to deciphering actions, reactions, thought processes, and physical interactions with the outside world. It is within the context of the symbolic that there are pathways whereby the individual can peer into the multitude of possibilities that reside in the subconscious mind. Here, in the state of self-awareness, there is an aspect of qualification which must always be present for the individual to rely on. The aspect of qualification I am speaking of relates to seeing more clearly those varied types of thought processes through a lens of clarity that only relies on logical means. Without logic at our side, even the most difficult of physical interactions with the world cannot be fully understood.

CHAPTER 8: ARGUMENTS FOR WHY LANGUAGE IS INSUFFICIENT IN EXPRESSING THE TOTALITY OF HUMAN EXPERIENCE

Language as a medium is a limited mode of self-expression, and this is visible by the myriad of ways throughout history our species have failed to understand one another. Wars, death, violence, and general chaos seem to be the order of the day when dealing with humanity. It is through language that many misunderstandings, triggers, and oath breaking occurs daily. How is it that we have come as far as we have in our short time walking the Earth? It seems like a paradox in that language has given us a voice toward reason, yet oftentimes it appears as if this is one of its uses which is seldom seen.

Human experiences are based on multiple dimensions of interactivity, of which language comprises one major aspect. There are other methods of communication, of course, whereby we may make our intentions to the world known. Body language, the use of drawn symbols, and various primitive movements are all the hallmarks of ancient humanity yet curiously these have fallen mostly to the wayside in our unnatural love of the human voice. Why is this the case? It could be because of the need to express a complexity which is beyond our understanding or control. Another reason could have to do with the rise in technological advancement, and its need for the transmission of knowledge through means other than primitive methods.

Nonetheless, humanity is at a great disadvantage with its use of verbalization to communicate. There is nothing inherently wrong with language, but it simply cannot express the totality of human experience in a way that is efficient or satisfactory. These limitations seem to be hardwired within us as a species, particularly in that there is so much conflict to be

had through the use of spoken word. Strangely, even though I myself am communicating to you, the reader, through a means by which I am doubtful of, there is still power in the spoken word.

Everything we discover as human beings provokes responses which allow us to communicate to one another our findings. Whether this represents something of cosmic import or everyday banality is of no importance here. All that matters is that language helps to visualize the unknowable in such a manner as to provide some use of logic to a one dimensional flawed system. After all, how can we communicate other than through those means whereby we have been endowed with in nature? All of this seems like an exercise in futility, but I believe it is possible to find hints of a deeper import through questioning of the way "things have always been done."

Ideas must be deconstructed in order for them to be assembled again through the use of language, symbolism, or body language. These ideas are often complex, and involve a nuanced understanding of just how we are to communicate them through our mediums. Concepts involving emotional states, factual evidence, or hearsay all relate to one another through the use of language as a general standard. There are commonalities to all concepts needing to be communicated, and these are found through searching the puzzle that is the human mind.

Language is reliant on human consciousness for there to be any meaning behind words that are spoken or written down. Without sentience, there is no significance behind anything we can communicate. All sounds become a jarring, half dead, and chaotic instrumentation of some dreadful origin; the likes of which may represent the ultimate epitaph of the human race. When we look into the origin of our species, and see just how far we have come by way of language alone, it is a rather amazing thing to ponder on. Ideas can be communicated in some monochromatic way, but the deeper concepts involving their implications can hardly be discovered without some form of miscommunication or misunderstanding. After all, without these incongruities there would be no reason, other than

pure primitivism, as to why humanity has succeeded in violence the most out of all its creations.

Verbal communication represents the breakdown of ideas through simplified means to reach some form of goal post. This is evidenced through how we speak to one another in order to either obtain something or give some form to ideas which allow a response in favor of our desires. This communication is inherent in our species, and like the conditioned impulses we experience, it is a form of survivalism from a more uncivilized age. How is it then, that we can assume the possibility of deciphering why language is so inefficient in its expression? One way is through deconstructing ideas in such a manner as to logically think our way toward more satisfactory answers.

It has already been established that basic desires can be communicated through verbal language. Ideas that are more subtle are far more difficult to translate into words. This is evidenced through the plethora of theories that exist regarding just about every imaginable subject you can think of. We often rely on representation, and a sparse use of symbolism to assist in fleshing out the subtleties of what language cannot fully communicate. This reliance is helpful, but it is not sufficient in explaining the nuanced ideas that are represented by the limitations in idiomatic verbiage.

How can we better represent, then, those ideas which language will not permit us to fully render in physical terms? One method is through the heightening use of symbols, but this requires an even greater effort than what we have achieved thus far in our advancement as a species. We use symbols every day, but we do not integrate them in such a way as to offer a use other than simple convenience. This simple convenience can be found in stop signs, traffic lights, pictures that accompany words, and other various basic commonalities we exhibit across languages. At the end of the day, even symbols have limited use in accompanying language toward a more subtle point of reference in communicating ideas. Perhaps one day we will find that any form of communication with the outside world is

inherently flawed, and thus incapable of manifesting the true intent behind universal, and subjective concepts.

The great ideas which are manifested through our means of communication are not more complex than the simple ones. We simply attach greater significance to some ideas over others, and this is shown throughout history by the emphasis we place on them. Still, all ideas have some method of being communicated, even if those ideas are one dimensional in nature. As all communication is received information that is passed along to others, there is a hidden view of ideas that are never fully comprehended.

When we pause to reflect on the nature of communication, it is to send out in some way to the outside world the knowledge we have gained through inner experience. This inner experience is based on the concepts of awareness that prompt us to further investigate ideas through communication. This, in turn, creates a circle that is never ending, and is always progressing toward some unknown ideal. Perhaps this is the nature of language; that there are circular patterns extant within the machinations of verbiage that prevent us from fully knowing all the dimensions of ideas.

Another speculation is that ideas, thoughts, concepts, and symbolism all reflect some deeper truth that we simply have no access to. It is possible that if we did have access to these additional dimensions, that our minds would be too limited to perceive it. This may be another way that our subconscious protects us from perceived danger.

If ideas are multidimensional, then there are reflections which would seem to create multiple angles whereby individuals can decipher meaning from. It would logically appear that for whatever reason, we are unable to see the allegorical forest from the trees when it comes to communication. Could altered states allow for a deeper understanding of individual ideas from a perspective of limitless iteration? It is quite possible but, of course, it is hard to know whether or not we are simply seeking states of subjectivity that do not provide core answers to the problems we face.

When there is a focus on the turbulence of human existence, there are possibilities open to the individual to reflect on the hardships of proper communication. It is no easy task to manufacture thoughts that follow logical pathways, and then communicate this to others in a manner that makes perfect sense. Sure, it sounds easy to communicate those things which well up within us, and some of us claim to even use their voices subconsciously through little to no effort. But these things are never easy to achieve. Just as we give ourselves too much credit when it comes to our accomplishments as human beings, we give ourselves too little credit when it comes to the effort that we put into our communication skills.

There are an abundant number of examples that we can point to when it comes to the difficulties of communication. How many times have human beings failed to come to an agreement on the simplest of concepts? Certainly, we can point to how our reference of the logical can convince others of our ideas, but there is no guarantee that others will see things exactly as we do. Whether or not there is an objectivity to our communicated ideals is immaterial. This will not be a deciding factor when it comes to agreement on any number of topics ranging from the scientific, to the speculative.

Beyond simple difficulties in communication lies a deeper matter to ponder; that of the universality of truth. Does language provide a gateway whereby individuals can communicate shared experiences sufficiently to solidify a commonality between thoughts and natural observation? We have not been able to sufficiently answer this question, even though we would like to think we have.

If we had agreed upon this simple point, we would not be having this discussion right now (certainly not in an obscure book such as this). Nonetheless, we must carry on fighting for some unknown ideal that can be translated into verbal language. It is one of the few tools we have as human beings to engender our thoughts with a complexity that is at least close to the inner wellsprings of truth that resides in everyone. Perhaps it is

for the best that language was not designed to fully embrace the truth of the matter that lay hidden in the suggestiveness that is our brains.

It is quite possible that all the limitations we are equipped with as human beings serves to function as a form of safeguard against the abyss of some unfathomable truth. Therefore, verbal communication, body language, symbolism, and art are so thoroughly one dimensional in expression as to limit their significance to the individual alone. What I am suggesting by this is that only the original person that created something, say a painting, can truly decipher its inner meaning. There is an assigning of meaning to things that exist in the physical world as a placeholder for the inner experiences we all share as individuals.

Certainly, there are things which exist in the world that have assigned meanings that we can all agree upon. If this were not so there would only be chaos in this world to attend to, and no semblance of any order for outsiders to philosophically contest. The mere fact that there are things which we have assigned meaning to in this world does not answer the deeper questions regarding communication. Whichever method we use to communicate to others we are certain to falter when it comes to those deeper questions on the nature of reality.

Facts are written in scientific texts, and we attend to these concepts with our tenuous grasp on reality. What can be known has been described in exhausting detail, and on the surface it all seems to make sense to us. Nonetheless, there is a great deal of context within truth that is missing, at least, as far as we know. As previously mentioned there may be some form of auto-protection that exists in the subconscious that prevents us from fully experiencing reality in all its dimensions.

Let us imagine that we did have access to fully understanding the natural world around us, then what? What do we do with this new information presented to us? Do we write in books of their import, or communicate them in some way as to present them as universal law? Or do we keep the information to ourselves since our methods of communication

are so flawed as to not allow us to express them communally? These are all questions that I have for the world, and I am certain that countless others also feel similarly.

Regarding auto-protection, it should be also clarified that this does not refer to a conscious safeguard we are endowed with to prevent us from learning some forbidden knowledge. This is, instead, a throwback to the primitive state whereby individuals only receive feedback from those one-dimensional modes of communication that regress back into our conscious minds. It is in the primitive states where the individual receives clues to the goings on of the vast universe in all its unfathomable splendor. In addition to these clues we receive, there are also safeguards that protect us against the unknown.

When we come to close to the truth there is something that always holds us back as human beings. Progression stops where our means to process the truth is limited in nature. This is the great tragedy of humankind, particularly as it relates to our greatest desires; that of being understood. There is no greater suffering to be had than to be alone with one's thoughts (that is, without recourse to the option of communication) and not be understood by others. That is not to say that solitude, and by greater definition, self-introspection, is somehow bad or undesirable.

One can reach the loftiest heights of inner epiphanies through being a self-imposed hermit. Nonetheless, there must be a way to distinguish existential loneliness from *aloneness*, at least in terms that amplify the former. This existential loneliness is powerful, unique, and in a paradoxical way an indicator of our shared predicament. We are all alone - together, floating through space, and time; our only course of action being that of self-annihilation in death. This is not a nihilistic conclusion by any stretch of the imagination, but a mere observation. It is in this light that we can imagine another purpose for communication; that of securing some form of continuum through a primitive desire for immortality. Just as we create life through the act of procreation, we create legacies through the passing on of ideas in our varied forms of communication skills.

There must be a separation between the physical, and conscious realms of where we find ourselves in the middle. It is in those states of liminal nothingness that thoughts do not exist; neither does the outside world of nature. What we see as difficult to understand is merely information that is beyond our grasp. We can contrive to seek the truth through means such as speech, symbolic artwork, or philosophy, but all these concepts are limited in scope through the lens with which we see them.

How can we know anything other than what we can agree upon in shared causal reality? As a species we struggle to find the answer to this question, and it is ever elusive. The broader spectrum of interest in the meaning behind the cosmos, the conscious mind, and what we can communicate provides nothing but confusion to us in the end. It is remarkable that we can function at all with the narrowness that exists in our inability to decipher the deeper truths of reality.

Nonetheless, we must keep on moving forward to those heights unimaginable. The essence of what makes us human cries out for speculation, ideal, and the search for reality. Even if we find a way to communicate successfully on a deeper level, it is unknown just how much of this information we can retain in our conscious minds that are so limited in scope.

All the emotions we experience can only be described with the limited resources that we have to rely on. We know that there are laws of nature which we must submit to, but how many other laws exist that we are simply unaware of? Does consciousness submit to those same laws on some meaningful level, or is it only one dimensional? Are there layers of truth unavailable to us where there is a limitation in our composite nature? All these questions have speculative answers. There are inklings of the truth that we may come to through logical thought, but even this resource is limited in its nature. Communication, as we know it, is limited in scope, and reference, because it is through the subjective that ideas must pass. We

can come to an agreement as to what constitutes base reality, but that is only because we share commonalities of experience with one another.

Part 2: Dialectics Focused on Subjective Assumption of Free Will within the Confines of the Natural Death Impulse. Aphorisms detailing the Properties of Opposition within an Observation of Human Nature.

CHAPTER 9: DISCUSSING COGNITIVE PRACTICES CONDUCIVE TO THE IDEATION OF ENHANCED AWARENESS IN A CONTROLLED ENVIRONMENT

Pre-recorded memories provide information to the individual regarding the awareness of the human mind. It is within the realm of ideation that our responses, though often automatic, produce a reasonable response to the action of physical nature upon our consciousness. When there is a concerted effort to focus exclusively on one's own habitual nature, the individual can thus demystify for themselves the actions which interact with conscious thought.

Keeping a journal, such as a dream diary, can assist in bringing to the conscious level those automatic responses which are often disregarded as second nature to us. There is nothing mystical about this approach, especially in that the goal here is to utilize logic against the illogical. This is pure scientific inquiry. Remember that there are as many questions as there are possible answers when it comes to the conscious mind. Even these musings are dependent, therefore, on a form of subjective thinking.

Nonetheless, regardless of how we approach it, those automatic workings at play in our daily lives can show us how we relate to physical matter. To clarify further, there is a line drawn in the sand so to speak regarding consciousness, and physical nature. This line, as previously mentioned is where the liminal resides. The non-thinking void of

nothingness, which is vacuous, is present in those moments between the two. Conscious thought, though controlled by the brain in some way, possesses at what first glance may lead some to believe that it is non-physical. This is a possibility. Since brainwaves are part, and parcel of the brain, this could mean that everything (including thoughts) is physical. Furthermore, another opinion may imply that there is a distinction between conscious thought, and the physical world. If this is so then there are two natures: physical, and mental.

From what we can decipher through shared experience regarding our conceptions of reality, the physical is observable, whereas thoughts are not. Thoughts create action in the world through our physical control over our bodies which we effortlessly exercise moment by moment. This is how we know that thoughts possess some form of acausal, or causal substance. The distinction here is ambiguous since there are no firm answers to present regarding either theory. Whether all things that are conceivable are physical or no remains to be seen. The same rule applies to the concept of two natures as well.

We can derive meaning from memories through the internal reconciliation that is possible via mental exercise. Although we may not possess all the answers which we seek, there is still meaning to be found in the attempt at possessing the truth. It is a battle which is close to the continual physical struggle that all creation possesses. This is, of course, a matter of never-ending search for the unanswered.

There are differences between the physical world, and the states of consciousness that we consistently experience. These differences have been described earlier to an extent, but I will expound on some additional ones. Let us say that the conscious mind is separate from the physical nature we operate in. If this is the case, there are two processes going on here. One process is from the level of the observable brainwaves which are continuously oscillating during our lives. Another process is achieved through the individual thoughts that arise from conscious means. Both, though distinct, operate in such a manner as to be intertwined to some

extent. From this view, it is possible to say that there is a common thread between the physical (causal), and non-physical (acausal) worlds.

This thread is again identified as the liminal, which drives action through the inversion of all forms of being. When this space is entered, there are endless iterations of constancy that resonate in hollowed places. All aspects of the beckoning void, of which we will inauspiciously reunite with through death, become apparent in the blink of an eye. There are few words that can describe this void with any success, other than by imagination. Nevertheless, we must continue to attempt to describe the indescribable through those events which precede and proceed from the liminal.

Human beings are unique in that we can dissect the minutiae of just about any topic. When we do, there is often an elegance in expression regarding the lengths with which we will go to in elaborating a point. There is a strong argument for examining the states of consciousness with an open mind. Once we can see past the limitations of our limited scope of vision, we can then proceed to analyze further those aspects of personality which interact with the physical world. When it comes to the void spaces of the liminal, we must imagine an absence of all knowable content. This is the realm of the inactive, quiet, and non-existent.

The meaning which we seek can only be accessed from a subjective point of view. This makes the search for meaning immaterial to the reviewing of facts that can be known about the material world. Meaning is a byproduct of consciousness in that our condition of sentience is dependent on contriving incessantly to conform to a particular ideal. This brings with it the implication of struggle, which is a feature of the physical world.

When there is struggle present, there is a form of turmoil that is just as inevitable as physical nature. Struggle is at the heart of the condition of all sentient creatures. This is amplified in the human species, as we are uniquely positioned to be susceptible to its effects in a complex way.

Personal drive is like the mutual drive we all possess because of our human nature. The way we cognitively manage our condition is largely predictable, but we are deceived in that we often believe there is more individuality to these conscious processes than what might be suggested. There must be an examination of those base processes which we are conditioned into if we are to better understand the state in which they reside. When we do examine these things, we can see that what all physical nature has in common with consciousness is observable to some extent. What we are observing, however, is still yet to be discovered.

There are states which are based on emotional reception that elicit the most primitive aspects of personality. It is in those states that we find a direct correlation between consciousness, and physical matter. We have a further breakdown if we consider all those states of being (and non-being) as coherent with one another.

Let us consider that there are four primary states in which we find ourselves at any given time: namely, the reactionary, the liminal, the causal, and the physical. Three of these are observable, save for the liminal as it is not composed of anything whatsoever. These states are all interdependent in some level (save for the liminal) as are causes, and effects are within the physical laws of nature.

Corresponding with these states are the mental, the neural, the conscious, and the subconscious. The mental state is where all aspects of non-physical thought is processed. The neural state is where the brainwaves perform an observable action that causes mental states to form recognizable patterns. The conscious, and the subconscious states are both intertwined in that one is guided by logic whereas another is guided by symbols.

If we are to further dissect these distinctions, we can see now that there are eight states to consider in this theory. All eight states interact with one another in a manner that is coherent: inclusive of the liminal notwithstanding. Since we can name these states, and describe them to

some extent, we can assume that they possess some element of reality to them. Whether this element is composed of physical nature is to be contested, but it has some form of relationship with it that cannot be denied.

There are many questions that arise because of these contemplations, and this is especially so regarding any attempt to decipher the sort of consciousness that interacts with physical nature. We cannot fully know just how consciousness is tied in with the physical world, save by the effects on it through interaction. All those things which we filter through our minds despite the deafening noise of the world allow us to contemplate more assiduously on these tenuous connections.

If we are to take our dissections here, namely those regarding the eight states of coherency, we can imply that there is an interaction that is essential. This essentiality emanates from those eight states in such a manner as to require the interaction of each to function. When there is a completion of the actions relating to the whole, there is an unspoken reliance on the consistency of individual states to react with one another in concert. Without this consistency, there is no aspect of any state that can be perceived accurately, for there is an organization that is machine like in its interactions, respectively.

As the eight states of being, (and non-being) manifest themselves as cogs in a complex machine, the physical world acts upon these states (save for the liminal) as a conductor does a train. The conductor merely acts upon this hypothetical train in such a manner as to appear to be blind, and without a specified goal. Unlike a human conductor, there is no method by which physical nature guides the machinery which propels the collectivity of states toward a settled destination. This is a description of the chaotic void which stretches out beyond all physical action into the abyss that is mentation.

What is the abyss of which I am speaking of? It is simply unknowable. All actions have a reaction in nature, even if that reaction is

not immediately apparent. When it is not apparent to us, we devise ways in which we can mentally approach this blind spot in nature to conform to our imaginations. Often it seems that we are wrong in our conclusions regarding the purposelessness of the void spaces which act upon the eight states. This is visible in observing that there are endless theories regarding causation, direction, and purpose.

Purpose entails a direct function of the conscious mind. Whether or not this purpose is objective depends on the subject at hand. There are many aspects of thought, conception, and mentation that do not add up when it comes to deciphering the truth behind objective reality. Again, we may refer to those void spaces that encroach upon the manifested eight states as the catalyst for all human anguish (existentially speaking). The strength of the void is in the quietude that manifests from the attempts at contemplating its awesome power.

All contemplation utterly falls short of piecing together those last segments of being which are manifested by the void concept. Logic, reason, and concerted effort does not change the fact that we are on a theoretical ship without a rudder. There is an inroad to be observed here regarding the tragedy of humanity; namely, that all purpose must be derived from subjective thoughts regarding meaning. There are no easy pathways whereby we can decipher the rudderless void.

Augmentations of memories can provide clues as to how we are to interact with the seven states that surround the liminal. By dissecting the various recollections that we have experienced, we are able to see that our actions are clearly influenced by the harmony present in those states. It is between the states of being, (and non-being) that we can cling onto a semblance of order within the surrounding chaos. Those things which are ordered are relegated to these states of interactivity regardless of the directionless action presented to us by nature. We are a collective manifestation of thoughts interacting with the physical by means of subjective processes.

Ideation is a means to further investigate the outer limits of human experience. It is within the chains of human limitation that we operate, and this is evidenced by our reliance on our faculties of sensation. When we see, feel, hear, perceive, and contemplate on anything we experience we are relying on sensation to piece together a story. This story is the tale of the human condition, of which we all find ourselves imprisoned by.

Nonetheless, our story does not end when the answers we seek are not fulfilling to us (or present at all). Although there is little evidence to support that there is a deeper purpose behind the void which acts upon us outside of our eight states of being, there is an implication that something exists beyond these. What that something is cannot be known with certainty, though there are endless theories regarding the connection between it, and what we can know as human beings.

We must be practical in our search for those reflective states which bring about knowledge through trial, and error. All our thoughts are based on subjective, and objective states which interact with one another in such a manner as to create a composite reality for us to live in. This composite reality is difficult to decipher in a way that allows us to penetrate those deep mysteries regarding the self, and our place in the world. If it seems like a difficult task to charge oneself with, this is no mistake of thought. Logical pathways to understanding human experience can only take us so far, and we must rely on what we do know through communal understanding of what composes reality.

The void states which encroach upon us are sobering manifestations of what we do not know. That is not to say that in some distant future there may not be a logical way to explain those empty actions which causal nature thrusts onto us. As there is a thread which connects conscious thought to the physical world, there is a possibility that there is purposeful movement hidden in what we perceive as the void. This is undoubtedly a complex matter, but certainly one in which many philosophers have spent lifetimes trying to dissect. Ultimately, we do not know at this juncture

whether there is a deeper purpose hidden through that veil that is purposelessness.

Awareness leads to an understanding of what we can know through our own subjective experiences. Our experiences teach us just how resilient the human mind can be, particularly when faced with the ultimate despair of nothingness. Should we peer deeper into those void spaces which conduct the machinations of our component states? Or is this a grand mistake in the wider view of things? We are treading in dangerous waters here, especially when consciousness demands those things for which we have no answers.

The physical aspect of reality, of which we know is consistent with what others report it to be, continuously acts upon our consciousness in a way that is disturbing to any notion of peace. Just as there is chaos in the outside physical world, there is a continual motion toward entropy in the human mind. This entropy is incessantly moving us toward deeper abysses of uncertainty, leading even the brightest of minds to speculation regarding the nature of all things extant.

Is there a point where we will be able to see the underpinnings latent within the abyss of the purposelessness of all action? Or is there no purpose to even those things which appear to be ruled by chaotic forces? These questions have no easy answer, and this is certainly a point of contention among many who seek to learn the mathematics behind order. Nevertheless, where there are questions there are multiple theories to be had regarding the possibilities of order within chaos. Those physical laws with which we are condemned to obey do not appear to hold consistency with the subjectivity that we all experience.

Since we operate within the chains of human limitation, it should be investigated whether there is a deeper constitution behind those void spaces that invade our objective experience. Laws of nature apply to the objective, but it is not known just how penetrative these laws are when it comes to the subjective conscious experience. Regardless of the silence that

greets us in nature, we must continuously push forward toward those lonely aspects of thought which presses upon our mental abilities.

Subsection D

CHAPTER 10: THE DEATH IMPULSE AND HOW IT SHAPES PERCEPTION UNIQUE TO EVERYONE

The prospect of death shapes individuals in such a manner as to completely take hold of one's own inner psyche. There is a strength of force that is behind those moments where contemplation on the mortality of human nature becomes most salient. It is in those moments where the individual is confronted with the stark truth about their conscious experiences, that the unknown stares directly into our faces daily. This ominous power has catapulted humankind from its nascent origins toward the heights of despair.

We find ourselves at the precipice of an undiscovered country, whereby what we thought we knew about life becomes shattered in aspect. All the concepts we hold dearly regarding individualism, self-sufficiency, and goal driven narratives of human achievement fall to the wayside when the specter of death approaches. This is to be expected of course, as there are few in this world that would look death straight in the eye (so to speak), and happily walk into the abyss without reservations.

Once we come to terms with our mortality there is a shift in perception that takes place. There are goals to be had, of course, but these become less important considering the emergence of the cold hard truth. When humanity relinquishes its tenuous hold on life through a collective contemplation on death, there will be a mass resignation to its grip the likes of which we have never seen. This day has not come, and it may never be due to the power of the illusive that holds sway over each of us to some degree. Regardless, it cannot be denied that the death impulse is strong

within each one of us. It holds considerable power whether we want to admit to it or no.

When we are in the face of death either through contemplation, or when the dread of being itself creeps up on us, we are humbled immediately before its awesome power. This power is expressed in the primitive nature of mankind through the imagination; for this aspect of sentience never ceases to create scenarios that reflect our miserly share of the truth. Considering all those things that we cannot know, out of all of them death is the most profound.

Those primitive states whereby we may enter in our state of shock during heady personal revelations offers little consolation to the individual. This is to be expected of course, since humans prefer to know the inner workings of any topic that crosses their minds. Death is inescapable, yet it is simultaneously unknowable. Like the liminal states we have been discussing, death can only bring more mystery to the collective tables we sit at.

Nevertheless, we must return to a primitive state, at least in preparation for those final moments of our lives. Religion, mythology, poetry, art, and all manner of mental gymnastics pulls at our shirt sleeves continuously in quiet desperation. All that is loud, full of distraction, and complacent within our nature is forced to become mute in the wake of disease, uneasiness, and sudden illness. The primitive is beyond all these distractions, as it is embryonic in its expression, and fetal in its dependence on a harsh world.

The primitive becomes an engagement with those individual processes that are recognizable as states of composite persona. The self, for instance, is one such construct that we continuously turn to. In the primitive, even this does not exist. The only states left that have not been devoured by the ravages of chaos therefore are the aimless dreams that plague us, as well as those thoughts of fear, and anguish. In those moments leading up to death, the primitive takes hold of even the staunchest of

intellectual minds, paving a way toward the inevitable destruction of individuality.

In the dimness of those near-death states that some of us are unlucky (or lucky) to have experienced, there is a powerful taboo that is avoided by many. This taboo is the realization of pure emptiness, which flows from the acceptance of inevitable decline. All of us must at some point channel this acceptance, and weigh it against what we know in our hearts to be true. Regardless of speculation, there is the void once again; rearing its visage for all to see. Naked, profane, and filled with the dread of nonexistence, the void at once captivates, and frightens us with its unknowable power.

To accept one's own inevitable decline means to uphold the principles of valuing in some way this temporal existence. It does not imply that there is an appreciation for life itself to be found within acceptance of death. It simply means that the individual recognizes this life for what it is, temporal, confusing, and without focused direction. When an individual focuses on the taboos inherent within the contemplation of death, there is the paradox of life essence summarily confronted. The very nature of life is put to question, especially when meditating on the very real prospect of future death.

Taboos have their place in society as unspoken marks for how far *civilized* individuals are expected to behave without crossing an invisible line. Those things which are avoided often deal with heavier topics than our intellect is equipped to handle. Perhaps it is for the best that we do not know what awaits us after death. Contemplation on the event leading up to death can be cathartic, rewarding, and enlightening. Our imaginations are strong enough to conjure up just about any idea, including those events that we would rather not focus on.

Human beings have a great deal of trouble attempting to reconcile their own beliefs in purpose with the void of non-being. This void, inexorable as it is, beckons for us in a way that appeals to our subconscious fixation on symbolism.

There are moments in life when there is a transfixion on the banal that is so succinct as to transform an individual completely. These moments are influenced by the impersonal staring into the abyss which occurs when there are no avenues to self-expression other than quietude. In this experience we are led by a quiet despair, where the nullification of the self becomes apparent through desperation. No one can deny that this is the ultimate power of being.

These inner spaces are likened to an alcoholic that is experiencing a moment of clarity. There is no truth residing in the void spaces other than the bare-faced infatuation we all experience as sojourners in this world. Death becomes a form of salvation, whereby the individual can emerge from the prepuce of horrors extant within the physical body. There is nothing more frightening than realizing the depths of the infirmity by which we are imprisoned by.

In those pathetic moments where there are no signs of hope in the possibility of redemption, there are saintlike qualities which exude from the very core of our being. We are cleansed by the tears of our impotence, and nothing can change the experience we are enslaved to other than the specter of death. In those moments, we are captivated by the morbid in search of something that is beyond the limitations of human flesh.

Something inside of us is continuously burning, yet we do not know what it consists of. Self-immolation is an instinct which exists in all of us, however we might pretend that this does not exist. In pure desperation the greatest of creations have graced the world to solidify those obscure emotions that we would rather not face. Nonetheless, we must carry on, in full view of our destructiveness so that our minds may not be tainted by the supposed purity of life affirmation.

We quake in our very depths of being through those moments when we know that life is not sufficient. The only thing real is the pain we experience in those moments. We abandon all sense of restriction when we are at our lowest point in existence.

At the base of our darkness where nothing is perceived other than the gripping chaos of eventual death, there is an extreme focus on the primitive. This focus takes away all semblance of knowledge, hope, purpose, and character from the individual through the process of emptying the self of all delusion. Nothing can prepare us for those moments, even if we try to work our way out of it through the use of logic. Time does not afford us with a sense of empowerment when it comes to staring into the void of non-being.

Never has there been another moment in time when the individual must let go of all their inhibitions than those undiscovered seconds whereby we will dissolve through the power of death. It is humbling to think about the future of the world and the experiences we pass through, especially when we are staring directly into those void spaces. Is there any form of redemption possible for us as individuals who travel aimlessly throughout time and space? There are hardly any satisfactory answers to be had here, especially in that there are innumerable possibilities to consider.

Redemption as a quality cannot be sought in the vast emptiness of non-being, for there exists nothing in those spaces. When we reach out into the void through our feeble attempts at salvaging some sense of meaning, we are creating the inner world of imagination. Nature provides us with the goalposts that beckon to us to reach. But all that it can provide is a further sense of disillusionment. This disillusionment is dangerous for our psyche in that it only serves to rid us of the absurdity of hope rather than answer any of our questions.

When there are no other venues by which the individual can seek out for succor, there is the ever-looming specter of decay. It is here where we slowly come to the realization that all is temporal and limited. This limitation reaches out for us as a form of salvation in that, should we realize it, the aspects of human nature then become real to us on a personal level. In the despair of existence there is hope in the sense that all that is absurd eventually has a resolution in death.

The presence of the negative offers a primary motivator for life to continue. Where there is pain, suffering, torment, and discomfort, there is an inner turmoil that erupts into the expression of clinging on to life itself. This is positive evil which is the exact opposite of the negative, or the non-experience aspect of existence. What I mean by this is that there are aspects which can be described as positive in that they are of the essence of change, movement, and survival. This positive evil is profound in that it exists all around us, yet is often seen as being a negative thing.

The negative offers respite from the torments of the consequences of being alive. In the depths of the physical, mental, and subconscious aspects of the torment of being lies a truth that is more profound than many philosophies; namely that of the struggle of existence. In this struggle there are enhanced cognitive reactions taking place, whereas when there is nothing to feel there is nothing to process. Those moments of boredom when there is no struggle often appeals to us until we experience them. This is completely to be expected, as there is no true life present in the boring or non-eventful.

Moments in time, in contrast to those pauses of reflection that exist in the states of sedentary existence, become more vibrantly apparent to the individual who holds the memory of experiencing them. When we experience extreme pain, discomfort, or other unpleasant events we are channeling our consciousness in a way that makes the events seem more real to us. This is another connection that the conscious mind has with the physical world.

True motivation comes to us when we are nearing the end of our quietus, and take hold of the reigns of life. In our absence of experiences, we reflect upon those things which take hold of us in our moments of suffering. This is the great divide that exists in life; that the positive evil, and negative realm of non-experience, interact with one another intimately. This intimacy is intrinsic in nature, especially considering that both positive evil, and negative non-experience both are present in our day to day lives.

What can we say about death that has not already been said? There are endless examples that lead to the contemplation of death, and each of these are no closer to the truth than my own musings. We perceive death as some sort of mystical end, but it is true that we only know part of the picture. Biologically, our body dies, our brain ceases to function, and microorganisms translocate from one area to another. There are several physical steps to death inclusive of these things, but none of them explain what happens to the conscious mind once all these faculties are gone.

Sure, we can assume that all conscious activity ends with the physical death of the body, but it is a reality that we do not truly know the answer. If there was a way for us to gather all the data necessary to make the statement that consciousness ends fully with the death of the body, we would have no use for speculation. Alas, we do not have the answers we seek. None of the theories set forth are particularly compelling, save for the biological answer. Still, there is a limitation to our understanding of all things as being physical since there is no explanation in it for the conscious mind at a fundamental level.

How can we approach death from a more balanced point of view? Should we regulate our reactions to life events with the mindset that we are going to eventually lose conscious experience? Or is there a different answer that is just as elusive to us? It is unlikely that we will soon find an answer to any of these questions.

There is a moment in time when we become involved with self-immolation through mental processes of letting go. This moment is not assigned to any period in life, but it is an expression that can happen at any period of maturity. When we enter the gaze of the abyss that stands before us, we are humbled by the awesome power inherent in its grip. Self-immolation becomes a sacrifice in the search for redemption, just as the very concept of self becomes unnecessary to evolve. If these concepts seem almost inconceivable (considering) the ephemeral nature of life, it is because they are.

The manifestation of self-immolation enters every aspect of our very being when we contemplate on death. There is a breaking down of the source of our suffering through mental preparedness for those last moments when we will be united with our physical body. In this suffering, there is an enlightenment possible through a shift of awareness toward those things which are of a profound nature. The very conscious awareness which we cling onto may possibly be lost in time through the processes leading up to death.

In the ultimate experiences of the final times of our lives, we learn the power of the primitive, the artistic, and the poetic as being sufficient for some inner sentiment we need to express. The sentiments of our last days often reflect these inner cravings for some modicum of peace, however elusive it may ultimately be. What I am saying is merely an observation. Of course, it could also reflect my predilection for certain modes of thought based on my own life experience. These matters are never easy to decipher.

Regardless of where these ideas spring forth from, there is a semblance of truth to be found in them. Death, though mysterious, can be at least partially prepared for through creativity, artistry, and intellectual pursuit. Nothing can express what death exactly does to consciousness in a way that is satisfactory. However, if time itself is illusory (perhaps it is only a reflection of physical states of growth, and decay) then maybe those final moments are extended in such a manner as to give the illusion of some form of meta-immortality not perceived by the living.

To explain more clearly, if we conceive of time, and it only exists to mark the rate of our senescence, then it is possible that it is illusory. It is also possible that once we reach a certain state in the death process (where consciousness is still measurable from a biological standpoint) that our minds expand in a greater perception than what we are used to experiencing. Our journey towards death, in this self-immolation, could possibly produce other illusory experiences, such as meta-immortality through the perception of the expansion of time.

CHAPTER 11: DISCUSSION OF THE USEFULNESS OF SYMBOLISM TO ENHANCE LANGUAGE MARKERS THAT IDENTIFY INNATE DESIRES BASED ON NEED OR FULFILLMENT

Symbolism works within language in that it is intimately connected through the various expressions that we are subject to. All that is conjured up with the use of verbal expression is either symbolic or concrete in nature. By concrete, I mean that there is an expression of language meant to mimic the mathematical exactness of shared experience through the description of natural phenomenon. This part of language I am not actively referring to since I am connecting the symbolic aspects with how we speak.

There is an argument to be made for the abstractions that we are uncovering with this mode of thought. This argument is based on the powerful archetypes that are manifested through our own mentation daily. What we assume is a mere side effect of spoken language is in essence a tremendously powerful force that guides our every waking moment.

Abstraction need not be limited to language alone, but to images, thoughts, and ideas that come into fruition (at least partially) because of deep thought. By entering those aspects of language that provide clues to the inner world of symbolism, we are actively attempting to uncover the truth behind nature, and consciousness.

Human nature often limits our discovery of ideas through the inability to perceive those threads of connection which exist between it and the conscious. As we delve into those abstractions of ideas that reside on the edge of conscious thought, we realize that there are connections in that verbal language requires nature to express itself.

There are commonalities to be found amongst all languages in the world. As all languages were created by humans regardless of how remote

they may have been from one another, they all share a similar nature. There is a distinct ability of languages to express the combination of natural description with symbolic elaboration. With language, a person can express their own subjective experiences (to a degree) as well as describe physical, mathematical, and theoretical principles. We often take for granted that language can provide these things, especially since we communicate by its means every day.

Verbal communication is often accompanied using body language. It is almost as if our entire physical nature is as a vehicle for the conscious mind to express itself in some way. From what we can tell, it demonstrably is. All ideas that have been expressed have been done so by means of language construction. Human beings have, since time immemorial, passed down ideas to one another using language principles. These principles can be expressed in a mathematical sense, in that all languages follow patterns, rules, and expressions that are constructs of formulated ideals.

When an individual expresses themselves utilizing verbal language, it is observable to anyone that there are commonalities amongst all forms of spoken communication. As mentioned, body language plays a large role in expressing the universality of intent behind those symbols which make up the languages we speak. These concepts are complex in nature, but there are ways that we can logically approach this.

From what I have established, language has two major components: that of expressing symbolic forms through spoken word, and descriptive communication through mathematical principles. The connection between the symbolic, and the physical, resides in any given language's ability to express both fluidly. These expressions interact with one another in a way that allows us to examine the distinctions between the subjective, and objective. Verbal language also works to provide emphasis on one concept over another, through inflections in tone, and manner of expression.

Sleep provides a way for us to explore those aspects of language which are non-verbal. Internalizations of spoken language through

complex thought processes (thinking to oneself in a language, for example) allows for the individual to further invert the use of language for subjective purposes. When we sleep, we often communicate with imaginary people in the language(s) we speak. We sometimes see in our dreams functional words organized in such a way as to impart intelligible meaning behind them. When we awaken from a dream, we often try to describe to others what we experienced by means of verbal language.

All these concepts are connected to the use of verbal language in one way or another. It is possible to dream of communicating in some unknown language, but we often dream in those languages which we speak. When we awaken from a long slumber, is there a disconnect from the experience we have of dreams, and the way we express ourselves in the waking world? Or is there somehow a thread that connects our various states of sleep, with the conscious expression of language when we are awake? These are questions that have potential answers in that these states all have language in common to rely on.

As language interacts with our conscious, and subconscious mind through continual experience (both subjective, and objective) it provides a constant interaction that informs us of concepts that would otherwise be unknown to us without it. That is not to say that language is the best vehicle for the filtration of information into the conscious mind, but it is the best that we currently have.

Everything that expresses complex ideas are in essence languages. Mathematics are comprised of languages that express principles that are often inflexible rules. Human, and animal biology expresses itself in physical manifestations that echo those of mathematics. Everything that is observable can be expressed with mathematical exactness. Perhaps there is an equation that will let us understand the true nature of language. Regardless of how we approach things we cannot deny that language provides some form of connection between what we know, and what we merely speculate on.

We must identify the distinctions between need, and fulfillment when it comes to the way we express ourselves. It is quite simple for us to convey our needs to others using language. On the other hand, it is exceedingly difficult to express those concepts which cannot be readily observed, such as subjective experience.

This is the paradox of language; that there are identity markers which allow for the use of verbal cues to express the evident (such as something in nature), and yet there are few outlets for us to express the nature of the subjective.

Human beings have an inner desire to continuously articulate themselves using language, especially as it relates to a desire or need. Desires encapsulate inner constructs of motivation, aesthetic, and idealistic wants regarding just about any subject we can imagine. Needs are those things which necessitate at times communication to fully meet those requirements of biology, or psychological demands.

There are aspects of the unconscious mind that continuously prods us toward self-expression through language. When we communicate with ourselves, then in turn with the outside world, we move toward a completion of being resulting from the unconscious interacting with physical nature.

Regardless of how we express ourselves, language allows us to manifest those aspects of the unknown within the objective world. Ideas that are abstract can be made tangible through conceptualization, communication, and demonstration. Conceptualization allows for a trigger in nature to convey those abstractions that are difficult to put into words. When we finally do express those concepts to others, we are limited by the deficits found in verbal communication. This is another point of contention when it comes to the limitation of language; that of the limited nature by which words can express the profundity of the unknown.

Primitivism allows for a solid method for identifying need, fulfillment, and desire for something outside oneself. There are states that

we can enter which permit us to more clearly see those things which language cannot so easily decipher for us. In silence, there are aspects of the inner world of an individual that manifest themselves succinctly. All those manifestations present themselves in a manner that is consistent across humanity.

As language cannot provide all the answers we seek regarding communication, we must continuously rely on the obtuse nature of the primitive. It is not easy to understand concepts that appear on the surface as simple subjects, particularly as it relates to expressing consciousness on a causal level. Our reliance on symbolism becomes enhanced when language markers do not exist. Symbolism in many ways is universal in that the significance behind the demonstrations of the phenomenal become apparent through imagery.

Iconography in human history attests to the power behind the symbolic. From the most primitive cave paintings to the greatest works of art manifested in the baroque age, there are commonalities to be found throughout our evolution in consciousness. All these commonalities form a continuous bond that stretches past time immemorial.

The symbolic teaches us things about ourselves that we would rather not know. There are aspects of our personality constructs that reveal themselves to be unnatural, and self-serving. As there are profound manifestations within the unconscious mind, there are equally deep visual experiences which make us question the nature of the self. Imagery depicting violence, warfare, and suffering of all kinds provides an impactful look into the inner recesses of the human mind.

Of course, there are also symbolic references in the primitive that are beneficial to us in some way. The negative, or destructive, finds a place in the symbolic in that it exists to elucidate more clearly those impulses which are universally human. In those moments when we imagine (or create) peaceful, calm, or serene symbols, we are comforting an inner part of

ourselves that hungers for communication on a profound level. Each of these expressions, whether negative or positive, affect us on a visceral level.

The various symbolic expressions that we involve ourselves with in our daily lives are as complex as they are simple. This would appear to be a paradox, but it is not. Symbols, regardless of the subject matter, provide a means by which we can uncover deeper truths within the conscious (and unconscious) mind. The unconscious mind hungers for the answers to what the conscious mind cannot fathom. In turn, the conscious mind resolves itself to the possibility of never knowing the answers it seeks.

Conflicts exist within the mind of man, and this is evident by the continual struggle between the unknowing subconscious, and the aware but subjective conscious mind. There is an eternal struggle present that solidifies our commonalities in such a manner as to unite our human nature by a tenuous thread. We all share the anguish of being with one another, and we all experience the subjective through the expression of symbolism.

It is in the symbolic that we find a refuge where there is often nothing but chaos surrounding us. Even the most frightening of abstract ideas becomes tolerable when we consider the power behind symbols. There is an eternal struggle that exists within the depictions of art throughout history, and this is evidenced by the state of dissatisfaction that we find ourselves in. In this struggle, there is a purpose to be divined, although it is obscure in nature.

Certainly, there are many things which cannot be deciphered by art, the symbolic, or the contemplative. Nothing that appears in the world of the unknown can be clearly seen by the creators of great works of art. All efforts that humanity has strived to work towards regarding consciousness appears to be fruitless. The only aspect of existence that we are completely uncertain about is the nature of conscious states. These states are expressed through the creativity that wells up within each one of us. Still, even though our uncertainty is at the heart of what makes us human, we search for answers in the gloom that is base level reality.

The deeper truths that can be uncovered through symbolism is the universality of subjectivism. All art can be interpreted, but the original intent can only be known to the artist. This is a principle that is observable when anyone attempts to decipher meaning from someone else's vision. An art piece can well up great emotions within us, allowing us to tap into our own hidden nature of the conscious. Even so, we are unable to breach the symbolic to form a lexicology of the subjective.

Great sacrifices of time, energy, and intention have been focused on explaining the use of symbols, though only some of these explanations provide any sort of answer worth listening to. What I mean by this is that there are many levels of symbolic interpretation that can only be experienced by the individual, rather than explained. This is the crux of the matter; that consciousness provides us a means to express concepts via the physical through symbols, yet it does not accurately convey the subjective to the causal.

Subjectivism is a form of desperation that exists within the heart of mankind. We create symbolic expressions to mask those deeper hidden traumas that exist within each one of us. That is not to say that the symbolic cannot provide some form of healing, but it is always within the ambiguity of the subjective. These ideas are demonstrable by the fact that interpretations, theories, and ideals coexist regarding the nature of symbolism in every culture throughout the world.

If we cannot know the realities that symbols provide to us using language, it is even more doubtful that we can interpret the subconscious expressions of the symbolic in a meaningful way. There are no apparent universals to the symbolic, save for pre-assigned meanings that our subconscious minds collectively emboss on shared reality. This shared reality is what constitutes the objective, as previously mentioned, and allows for the individual to express universals juxtaposed on subjective, symbolic language.

Human beings have always had a clear desire to learn the most profound of concepts, and interpret them in a way that holds universal meaning. It is quite possible that there is a line to draw in the sand, so to speak, regarding the universal. If the subjective is qualitatively individual to the person experiencing it, there can be no connection (other than through the constructs of the self) to bind it to the objective reality we encounter. This provides us with another paradox that seemingly has no real answer; that of the nature of the symbolic being both universal, and individual.

The dual landscape of the symbolic perplexes us, in that we often wonder if there is a connection that binds the two together in nature. Can the acausal influence the causal in some visible way as to provide some physical evidence as to the conscious experience of everyone? This is a possibility, but it certainly is not known because of the lack of quantitative evidence.

If there is an influence that binds together the symbolic with both objective, and subjective states, there can be a further exploration of whether the conscious mind is in some essence as real as physical objects in our universe. If the conscious mind is indeed objectively real, then it could follow that even the subjective (or creatively imaginary) can be seen as in some way objective.

How can we justify the idea that the subjective could hold some objective properties? One way is by the idea that we all experience subjectivity, regardless of how qualitatively different that may be for everyone. We may not be able to decipher just what the subjective is when each individual experiences this differently. It may turn out that the subjective is just as real as the objective in that both have possible real-world consequences. This brings up other questions, such as whether there are other forms of reality that comingle in some way with the objective. Even though these do not appear to have valid answers, the mere possibility of them being true gives them a qualitative advantage over the lack of explanation to which we are often subjected to.

CHAPTER 12: THEORY REGARDING THE UNIVERSALITY OF PRE-DETERMINED CHARACTERISTICS DEMONSTRATING THE LIMITATIONS OF FREE WILL IN THE CONTEXTUAL LIMITATIONS OF THE DEATH IMPULSE

There are certain traits which we all possess that do not allow us to stray far from a path laid out for us. Most of us like to think that we have free will in abundance, and this is so because we would not wish to imagine a life that limits freedom. All lives have certain limitations based on where we are born, how we can cognitively function, and if we have enough resources to use to make a better future.

All these concepts are hard truths that need to be considered with some level of scrutiny, even if it is difficult to do. The evidence seems to point to an existence whereby the individual is not aware of just how deep those limitations go. Perhaps this is a survival function that evolved within us to help quell those pangs of existential hunger that drives its claws into our backs.

Whatever the case may be with free will, there is a logical way of looking at how consciousness plays a role in encouraging the illusion of this freedom which does not fully exist – at least not for everyone. Theoretically, if an individual were placed in a position where all possibilities of action (within reasonable limits – though this implies that free will itself as a notion is limited) were given to them, there would still be actions that could not take place. Sometimes limitations are based on having a corporeal body, and not being able to do something because of a physical limitation. This is evident in our daily lives, though we still insist on speaking about free will as if it was truly unlimited.

These illusions cross our minds daily, and keep us from gaining insights into how our brains work. Simultaneously, the intention of

maintaining an illusion regarding free will is beneficial on a subconscious level. This benefit extends into the preservation of the constructs of the self within the individual's conscious states of being. Without this illusion, it becomes apparent that not only is our freedom limited, but our consciousness as well.

How we see the world is a result of environmental factors, genetics, ideal (and idea), will, and symbols which are encoded into our functions of communication. All these concepts together are intrinsically linked into our consciousness in such a way as to be neatly cemented without much room for change. This is not to say that it is impossible to see past these factors, and become at least somewhat independent to a few of these forces. All this is possible.

Ideas focus our attention on maintaining the status of symbols within a shared notion of their meaning to others. What I mean by this is that there are ideas which we are educated about that are constant such as whether the sky is blue, or a rose the color of a rose. We also know that mathematical concepts are consistent, and the meaning of words usually stays the same for us throughout our entire lives. All this is the concept of idea made into reality, and the consciousness which we possess follows closely behind.

Since there are clear limitations in free will, we must consider that (as mentioned) consciousness is also finite. To clarify, I do not intend to assume that there is something in consciousness that can be quantified in physical terms whereby it can be limited always, but that within our bodies it is limited to a degree.

Consciousness is ephemeral, constantly moving, and always limited when we are referring to the experience of any given individual. These limitations are because of the combination of factors described here that comprise a whole when considering the make-up of an individual.

The death impulse brings into light those aspects of consciousness which impede upon the freedom of the will in such a manner as to obscure

our true nature. The race toward death is a primeval, powerful, and encroaching force of being that encapsulates the entirety of human experience. All that we experience is summarized by how we contemplate on death as a force. It is arguable that all our ideals, thoughts, creations, and imaginative intelligence is based on the looming specter of death itself.

Why all this obsession? Is there another explanation for why we do the things that we do? Our social structures are such that we often ignore these concepts, but that does not mean that it ceases to exist. Even through the death denying that exists in our conscious minds, there is a penetrative essence of it that permeates all of creation. This essence is the drive toward annihilation through experience, thought, and because of all that we strive hard for.

If death is surrounding us, as I suppose, then this does not further imply that all experience is nihilistic in nature. We are driven by factors that comply with our subconscious expectations of what life may have in store for us. Sometimes we can look beyond all this madness, and in turn, take the reigns of life with the expectation of eventual death. This is like what Camus described in the figure of the absurd hero. There are moments in life when we must decide to create a form of meaning where there may possibly be none.

Regardless of how we approach the death impulse, it is an ever-present conception that we must be continuously aware of. It is difficult to imagine that all that we experience in our conscious minds is finite, but this is something that we must come to terms with. Our obsession with the perpetuation of life is an unhealthy consequence of our sentience. We procreate, imagine, conceive, and think in such a manner as to avoid those blind spots that exist within our peripheral vision. Perhaps it is wise that we do not have a natural ability to decipher how consciousness can affect our very sense of being. We are aware of the world around us, yet there are aspects of creation that we cannot decipher in an intelligible way.

There is a universality to the morbid predilections of human nature. Our vision of life is often formed by those contemplations on the mortality which we are subject to. There are many paradoxes that exist when it comes to focusing on the idea of sentience, consciousness, and the distinguishing traits of what it means to be human. All these concepts are powerful in that there are no clear answers, only theories.

How can we look deeper into those aspects of the constructed self without regressing to a state of total despair? There is no clear answer to this question, but it must be said that to logically find a way to decipher at least some of those aspects of consciousness we must keep to a straight, and narrow path intellectually. If all we know is found in our observations, and shared conceptualizations of reality, then we can only attempt to investigate the subjective with a mind toward realizing a logical form of truth.

The universal focus on the death impulse is a catalyst for all the advancements humanity has been capable of. It is the muse for the subconscious mind, and an ever-present mode of change that continuously propels human nature. As previously mentioned, this obsession with death is not a nihilistic one, but an observational look into those aspects of life which drive us to do what we do. It is in self-immolation, through the death impulse, that we can realize great intellectual achievements in our lifetimes.

At the other end of the spectrum, this impulse also fuels an intellectual resignation with the realization of the disparity that exists between the experience of life, and the nothingness of eventual death. I am not making any assumptions on whether consciousness continues or no, but merely observing the bare facts based on the physical laws of nature. As we are intrinsically tied into the physical world through our bodies, we are limited in our experience of consciousness. Consciousness has no natural limit, inclusive of the ability to elude us in our feeble attempts to understand it. These musings are simply what we all have, at one point, attempted to decipher in our daily lives.

Desperation claws at us in an almost unnatural way. Those hidden secrets we would rather not explore become visible through our existential anguish. It is in the very heart of the matter that consciousness is subject to the limitations of the human mind. Those fetters which we are consumed with in our lives mean nothing when it comes to the transformation that is possible through examining consciousness. At any rate, there is a continuous force that pulls us toward the abyss of knowledge, captivating us in such a manner as to keep us looking for answers in the dark.

Society, with its unnatural heavy-handedness, compels us to look the other way when it comes to the subject of death. Strangely, we are continuously surrounded by its effects in our daily lives. Our media that we consume is filled with the imagery of death, destruction, and chaos to the degree that it would be unlikely that somehow, we are not affected by it deeply. Nonetheless, we carry on as a species in the world of the physical, where the void spaces are just outside of our reach.

We are utterly helpless to avoid the continual changes in life that bring about eventual death. As much as we strive to consume products that promise youthfulness, keep ourselves relatively healthy, and focus on what we call the positive, there is still an underlying darkness to it all. In the throes of our passionate disinterest in death, we ironically become closer to its effects that eventually consume us whole.

How can we assume that we will escape the impulse toward death when it has inspired the greatest works of art imaginable? All this technology we are surrounded by is also a testimony to the drive we are possessed by which eventually gives way to our last breath. This is the irony of humankind; that we create almost unimaginable works of innovation, and beauty, yet we are fueled by the resources of death within us. That is not to say that the beauty of the worlds which we create with our presence has been entirely useless throughout history.

It is the opposite, in my estimation. All creation leads us toward those paths which eventually become annihilated in nothingness. This is

not an equivocation with uselessness, for in our eventual annihilation, works of art become purer. This purity is latent within the connotation that whenever we see art, we are peering into someone else's death. In turn, when we create, we display, and communicate to others our own vision of the void spaces beyond life. These are difficult concepts to accept because death itself is disagreeable. We are uncertain as to the fate of the very thing (consciousness) which we seek to unnaturally extend beyond our tenuous grasp on the physical world.

Despair is one possible outcome of all this concentration on the death impulse, but it is not the only one. Just as there are many possibilities in life which filter down to us in such a way as to give us the illusion of free will, there are many avenues by which to view death. Perhaps there is a thread that connects death with the life we experience like that of how we view consciousness regarding physics. We still carry on in the darkness, regardless of our views, theories, or ideals, and we continue to march toward the eventual outcome of life itself, which is death.

As the liminal encroaches upon us through those in-between states of experience, we walk toward the inevitable precipice of death in fear, and wonder. In those states of being, the individual is gripped with the passion that destroys all things save for the last concept to die, which is the construct of the self. At the point where we self-immolate through our response toward the abyss, we gather just enough strength to ponder the fate of our beloved consciousness. If this seems dark, it is.

In the darkness we are gathered as sojourners in this world to continuously look for answers where there are none. This is a feature of consciousness, and by a larger extent, sentience, due to the incessant struggles we face in our daily lives regarding meaning. It is arguable that we construct meaning in the face of oblivion to better cope with those things in life that do not offer mathematical preciseness. We can assume that consciousness ends at death, but we are not certain. In our uncertainty we come to a crossroads whereby there must be a form of self-agency to save us.

Anyone can construct meaning through a purposefully willed set of ideals, but this is not something that comes automatically to humanity at large. As we look out into the vastness of our universe, and learn principles that guide us toward the pathways of reason, and logic, we are endlessly looking out for any way that knowledge can be extended beyond our conceptualizations. We are, as a rule, guided by instinct as much as our faculties of reason in our habits. Perhaps both features of the human race are useful to one another in that they equally provide us with the means by which we advance toward further knowledge.

All knowledge is the cause of wonder, pain, confusion, and creativity when seen in the lens of the greater picture. Our drive toward death is both instinctual, as well as intellectual, and carries with it a great price; that of heightening the machinations of despair in our lives. The great feats of humankind, through art, technology, and insight, all stem from the most profound levels of self-doubt, curiosity, and impulse toward an ultimate end; that of death. It is not a drive which is negative in nature, for our impulses are that of the experience of death itself, not of the end process of non-being.

Intellectually, we self-immolate continuously in our years on this Earth. New ideas replace old ones, and the power behind our actions, though rarely seen in the duration of action, incessantly drives us toward new heights whereby we may eventually fall to our graves. Why is death so powerful? There is no direct answer, but the clues to this can be found in all of creation. The natural world cries out, almost in unison, to feel the stings of progress through a march toward oblivion which is unable to be articulated with words. As human beings, we have come the closest to unveiling this articulation, but it still appears to be outside of our grasp.

There is no despair in the death impulse, for it is a continual gathering of creative forces inherent in all physical, sentient beings. We become inspired by the very act of creation, knowing that all that we experience will eventually be forgotten in the morass of time. Nonetheless,

we march on and soon find that the answers we seek are somehow embedded within us.

Context is always important when describing concepts such as the death impulse, specifically because without one, it would be impossible to attempt to describe just how much it influences us. Every fiber within our bodies calls out to the void whereby we will eventually return to a state of unknowable non-being. In the interim, we are guided by the impulses of reason, logic, and self-immolation through the constancy of change. As one chapter ends in life, and another begins, there is a perpetual opportunity to evolve ideas into greater insights. These insights, though useless to us in death, eventually bring about an intensity of uncertainty that provokes further questioning by future generations.

What we think we know about reality we can only understand due to the conclusions reached by other people. These conclusions are based often on logic, reason, and observation. We are integrated into one another intellectually. This integration is not a melding of the minds so much as it is an interdependence in our construction of the world around us. The contemporary expressions of our reality are founded upon shared ideals, observations, and laws which we all must obey. All these ideas are what forms our social, and physical constructs of reality around us. Some of these ideas are constant, yet others are built upon earlier ideas which are more primitive than not.

In due course, when all of humanity becomes nothing but a distant memory, consciousness will not cease to remain an enigma. We may eventually learn the concepts which cause consciousness to arise in sentient beings, but behind the mathematical concepts lay a core of void spaces that are impenetrable to man. This is the paradox upon which all paradoxes rest upon; that there are elements of knowledge which are just outside of our peripheral view that cannot be deciphered in full. How is it that we have gained sentience, created remarkable inventions of wisdom, and knowledge, yet still do not have the very fundamental answers we seek? In the sunset of mankind, all shall be known when we cross the void spaces.

CONCLUSION

PART 1: INSIGHTS INTO DRIVE VERSUS WILL

A question arises when we examine complex states of being. Why do we look toward our own selves for answers to intricate concepts such as the nature of consciousness? We can observe the outside world, but it does not provide us with those answers that the subjective can provide. It is not unusual to question this sort of manifestation, as the world relies continuously on the balance between subjective, and objective.

How does the drive of individuals interact with the conception we have of the will? Is the inner drive to survive necessary for the will to be expressed as it is in nature? These questions have only speculative answers, save for the ones that are formulated by reliance on nature itself. The will is a powerful force that exists in us from the primitive aspects of our subconscious minds. The will, as an extension of the drive, keep us moving forward not only as a species but individually as well.

Are there answers as to why the will appears to be so strong as to influence our beliefs? This is a poignant question to ask, particularly as our own individual set of conceptions about life is continuously encroached upon by the will. Our beliefs are often distortions on individual conceptions of life, and this is obviously the case when it relates to the will. Our desire for creative existence propels us forward through the calcification of the will regardless of the distortions that exist within our minds.

The drive of an individual is influenced by several factors, including that of death. When we ponder upon our limited existence, there is a battle that enrages inside ourselves between the will to live, and the will to die. This battle keeps us moving forward, despite our nihilistic realizations, through the morass that is life itself.

The will interacts with the world in the sense that the individual is continuously searching for answers to the biggest problems of consciousness; namely that of purpose, the interaction between mind, and matter, and the nature of existence itself. It is unlikely that we will find concrete answers to what we seek regarding those big questions, but it is in

our best interest to attempt to uncover some of those truths which until now elude us. If we do not make this attempt, we essentially are entering into a state of death worship, which is acceptable as it is from the view of philosophy but perhaps it is not so beneficial to a progressive life.

Is there a qualitative examination that can be made when dealing with the concept of the will versus the limitations of choices we have? This question brings up a point; that of the limitations of freedom within the will, and our habitual interaction with the world. Our choices appear to be influenced by contextual situations, and in this light, we see that the will is limited by this.

Is there a force outside of ourselves guiding our actions, or is all action arbitrary? Does consciousness provide a means by which the individual appears to have dominion over one's own life, as in an illusion? To answer the first question, we would need to have a firmer grasp on what consciousness is. Now, in this moment, we do not. Regarding the second question, it is quite possible that consciousness secures the illusion that there is an unlimited access for the individual to express freedom of the will.

It is possible that reasons exist behind actions other than the obvious ones (such as a person simply willing something to happen) although there is a strong argument for actions being used as a tool of survival for mankind. There is a strength behind the concept that higher intellect provides a dominating force that allows the will to be expressed so vibrantly.

There are limitations in the will, and our sense of choice influences the outcome of our lives, albeit in a limited way. These limitations are based on contextual forces such as one's station in life, the time (and place) where one is born, and the physical resources (money, food, support) that life graces us with.

The death impulse is a strong indicator of how the will is exercised so powerfully in the individual. Each choice that is made (from a limited set of

choices) takes the individual further into the aspect of the conditioning of the will that cements the illusion that all is possible (when in fact it is not). This is one of the great tragedies of mankind; that there are finite choices to be made, but we are almost instinctually attracted to the idea that we possess full freedom over our will.

Free will is arguably an illusion. This illusion is brought upon us through the primitive desire to manifest strength, longevity, and physical control over a rudderless void of a universe. It is in this illusion that we find ourselves continuously struggling to make sense of the outside physical world. The causal, and acausal, interact in such a manner as to provide an admixture of non-physical properties (such as consciousness, or sentience), and physical properties (those tied in with physics inclusive of the corporeal body).

There is an argument to be made for the application of reason, and logic when deciphering the concepts of will versus drive. The will is a force which is directed often consciously toward an end of our choosing (based on contextual scenarios, once again), whereas the drive is the most primitive force of what allows us to thrive as individuals. Utilizing reason allows us to penetrate (at least somewhat) those aspects of causal existence within the lens of our subjectivity. It is in this subjectivity that all individuals find themselves chained to, even in a world where the objective is agreed upon universally. This creates another paradox.

The will is always changing in relation to our current situation in life. Everything, as mentioned, is contextual, and based on our ability to navigate the often-difficult decisions that are made. Our span of life allows for somewhat of a flexibility in our expression of the will, though again it is limited. This flexibility is seen in the various states of being that are based on decision making from within ourselves.

This leads us to another question, and that is whether emotions play a part in regulating the expression of the will. We are often led by our emotions in many ways, and this is certainly a factor when considering how

we make decisions. Our minds, as mentioned, are often focused on what appears to be a wide-open array of choices to be made, though this is rarely the case. Again, everything is contextual.

Can history teach us our own personal interpretations of our individual narrative in life? By observing others, this is no doubt a possibility, but let us keep in mind that choices made (even contextually) are highly dependent on the subjective. What appears to be a rational choice to one individual may end up being a completely illogical choice to another.

The inner drive is a primeval expression influencing continuously the will to live. This drive is not in contest with the death impulse by any means. It is certainly a compliment to the death impulse. All expressions of life, death, and those states in between are influenced heavily by the drive, as well as the death impulse. Our recurrent knowledge that is influenced by our cognizance of death allows us to reinvent ourselves amid chaos.

There may bed an extension of the will that goes beyond physical applications, into the realm of the conscious mind. The conscious mind is where all is subjective, save for the agreed upon knowledge we all share regarding physical properties.

If personal drive conflicts with the will, there may be a focus on the destructive aspects of the death impulse. What I mean by this is that if the primitive drive for survival is in conflict with a choice to be made by an individual, then the impulse toward death itself may be the ultimate decision made.

The death impulse influences every aspect of our waking life. It is part, and parcel, of the conscious mind in the sense that we never stop thinking about it. Even those who attempt to deny the power of death are in awe of its immense hold over the entirety of the human race. The specter of death looms over us in such a manner as to only give us two choices; to live (and create), or die and be forgotten without having exercised the will contextually save for the choice of death.

It is possible that there are limitations to our expression of will outside of the concepts that are already determined to be limited. What I mean by this is that there may very well be additional limitations imposed upon the will by either the outside world, or internally through mental processes that cause a narrowing of choices to be available to the individual. This is a concept of restricted will, which appears to be the cause of much of our grief as human beings. Once we realize that we are in possession of extraordinarily little control, it becomes apparent that free will is almost certainly illusory.

As we all adhere to a driving primitive force of being, there is another question regarding cosmological implications. This question must deal with whether there is an outside super-consciousness (or a deity) that has some control or no over the realm of ordinary consciousness. In the logical pathway we are following, if there is an outside deity, it is relegated to a relatively powerless force of being that has little impact on our daily lives. This is a form of simple deism which is of no real influence on cosmological ideas such as continued consciousness after death, or on any intellectual interactive level whatsoever. In other words, it is not necessary to include any deific force within or without consciousness for there to be any real expression of the laws which govern nature assiduously without an apparent one available.

If the primitive drive is an impulse which eventually forces us to choose something in life based on its power, is there any room for the expression of the will at all? I believe there is, however, as mentioned, it is limited and contextual. The force which governs us to seek states of change through impulsivity is strong enough to keep us from choosing too many options in life.

We may be under the sway of illusory states that cause us to believe that there is a freedom beyond the scope of what exists, but this is not necessary for us to exist in its limitation. Primitivism allows for greater insights into the conception of the drive, and the will. This is because when

we focus on those primitive states, we become closer to the ancient expression of simplicity that exists in our nature.

How does the death impulse influence survival? Is there a way for the struggle for living to be reconciled with the impulse toward death? These questions are answered simply with the idea that both are essential to the human mind. We must carry on despite our knowledge of death, and we must prepare for death in the knowledge that our actions will ultimately become nothing but dust. This is another paradox of the human experience; that of the opposition between life, and death.

The prospect of death accelerates the rate at which we accumulate wisdom by allowing us to experience the fullness of sentience through future knowledge. When we become aware at an early age that there is a thing called death, we must choose between stagnation, and the accumulation of knowledge. Without the ideal of pressing forward through difficulty, there is only despair. Neither route in life is more valid than another, and this should be understood even by the most ambitious of individuals.

The concept of time influences the individual in making decisions by taking those states of being, and utilizing them in a way that either strengthens or weakens the individual. It is through time that we are humbled in the wake of the knowledge that we will eventually die. Our consciousness is influenced by this in that all the art, science, creativity, and ideals that we focus on in this world are continuously impressed upon by its weight.

Consciousness plays a strong role when dealing with the drive of the individual. Although there are few thoughts that are required to enter the primitive state of an individual influenced by drive, there are conscious thoughts that pervade all aspects of being. Consciousness is powerful in that we do not fully understand it, nor do we have the faculties to process

it in a way that would make logic appear to commune with reason in its application.

When discussing the will, and the internal drive of man, how can both be reconciled to one another? The will, and the drive of man are intertwined by the basic conscious experience that we all are subject to. It is in those moments of self-creation, whereby we determine our path (based on limitations of contextuality) that we see a melding of the drive with the will. The will is limited in that it is in contact with the primitive self-constructs of being that the drive touches upon.

The drive to create has an influence through the death impulse by means of the urgency that is necessitated in external experiences. In all the examples of human ingenuity, there is a constant factor revolving around the need for purpose. This purpose is designated to us from the death impulse through the willed nature of power that resides within all of us individually.

If all is transitory, and finite, why is it that we persevere in creating works of knowledge or art that will extend past our lifetimes? There are many answers to this question, and it is as individual as we are in our lives. It is true that there is a point where all will be beyond our comprehension when it comes to meaning, for when we die there will be only our works which are also subject to decay.

Even with the advancement of science, consciousness cannot be fully understood. This is something we must come to terms with. That is not to say that there will not be a point where consciousness will be understood better, but this will require several centuries of work that will be beyond our lifetimes.

Consciousness can be seen as something that is merely a fluke; a point of evolution whereby we are all cursed to have a share of. It is with consciousness that we are doomed to continuously look for answers where there are none. Will there ever be a point that we can determine the origins

of sentience to the point where there are identifiable aspects of the source that we can call from?

Was evolution toward sentience a useful tool for survival? It is possible, but it is more likely that this was a side effect of other survival tools. We can see that there are useful aspects to consciousness, particularly in that it helps us to advance towards those things which ensure our survival, but it still provides a great deal of suffering for the individual.

Can science answer the deeper questions regarding free will? This is a possibility, but there are many more questions to be had regarding whether individuals can exercise any form of control over reality. We can maintain some control over our lives, but this is something that we cannot for sure say whether there is a modicum of creativity beyond the basic understanding of drive, and will.

Do the concepts of the drive, and the will, integrate fully into the death impulse? This is an important question which will not be able to be answered in this book, and it is likely that there will never be an answer within our lifetimes. The drive, and the will are impulses which lead us toward death, as well as the expression of life, that continuously moves within us.

The drive, and the will, are only separate entities vying for the same control over the death impulse. There is a continual struggle between life, and death in the individual. The individual is in a life, and death struggle to continuously move forward in a positive manner that allows us to extend our already limited lifespans.

These aspects of existence drive us to our deaths, but also (paradoxically) allow us to continue our existence in a manner that is in constant odds with death. Nonetheless, we carry on, and as we do so there are aspects of the inner-being which torment us in such a way that we cannot control our impulse toward death.

CONCLUSION

PART 2: SYMBOLISM AS A TOOL FOR ENHANCING PERCEPTION BEYOND LANGUAGE DEVICES

In our understanding of base level reality, we focus on the use of symbols. The symbolic has a strength of presence which is felt in many different levels of consciousness. In our primitive states of mental experience, we are influenced deeply by the essence of the symbolic. There is a profound impact on the human nature imparted to all of us in the symbolic which is undeniable.

Symbols can be a tool for enhancing perception through non-verbal communication. Our perception contains a knowledge of the objective as well as the subjective which drives us toward experience, then death. What I mean by this is that we are moved to experience both the rich inner world we possess as well as those things which reside in physics, and mathematics.

The power of the symbolic rests upon the idea that we need more than one avenue to communicate. Verbal language simply is not sufficient to elucidate those subtle aspects of persona that everyone possesses. There must be a combination of the use of symbolism, verbal communication, body language, and an openness to new ideas. For us to investigate the possibility of whether consciousness is integrated fully into the experience of the objective or no, we need to look at the subjective.

Why does the symbolic penetrate our consciousness in such a way as to elicit profound change? When we contemplate on our dreams, our abstractions, and our reliance on the subjective, we are focused on the symbolic to guide us. Each one of us possesses inner subjective knowledge, as well as a mind for objectivity that interacts with one another. This is an intimacy shared between the paradoxes of the subjective and objective states of understanding. Consciousness, amid all these distinctions, is a constant variable that we must account for.

Within symbolism there exists a degree of freedom that can only be found through dialects that do not render themselves as speech. The inner personality of an individual is more fully understood through imagery rather than a voicing of the concepts we are discussing here. As mentioned,

there is a connection between the subjective, and the objective, that points toward the liminal states of non-being as a common thread.

Verbal communication is often accompanied using body language, as previously mentioned in chapter eleven. When we choose to communicate using our bodies, we are attempting to enter a state of understanding that allows for the subjective to become visible to others. This is entering a state that allows for the normally objective mind to penetrate at least the shadows of the world of the subconscious.

Mathematical principles of language allow for the integration of the symbolic through the ordering of phrases, words, and sentences. Ideas become solidified in that they are passed down through the written word, and through many works of varied topics. It is through the mathematical that individuals can perceive the objective for what it is; a series of numbers, phrases, and subsets designed to explore the shared reality we all experience.

Why do symbols connect us with the subconscious mind? This is a great question because it assumes that there is an ecumenical usefulness for the utilization of the symbolic to decipher states of being. The states of being that are the most mysterious relate to the subconscious mind, as well as to the subjective.

In the objective states of mind, we connect with one another in such a manner as to identify shared conceptions of reality through observation. When it comes to the subconscious, and the subjective, it is hard to observe anything beyond what is experienced on an individual level. The individual needs to perceive subjectivity, and objectivity, in a way that the brain processes all things naturally in order to fully perceive both.

The power behind language should not be dismissed altogether, particularly in the verbal varieties. Language is a tool, like others, to uncover truths seen (and unseen) through the power of persuasion, theory, and ideal. It is with language that we can perceive states of existence that

would normally be relegated to the abstract in a way that is logical to us. This logic is profoundly complex, and simple at the same time.

Speculations on the interactivity of language with the symbolic provide some basis to the theories that underlie the balance between conscious states. The subjective, and objective are equally processed by the brain in such a manner as to allow us to perceive those things which are both concrete, and abstract in nature. The symbolic provides a foundational input for us to build upon in our daily interactions with the causal, and acausal.

It is possible that we may eventually evolve toward a greater reliance on symbolism as an enhancement to language. There is evidence that this is already taking place, with the invention, and development of programming languages in computation. Each of these languages represents mathematical principles that allow for the individual to express, via symbols, the factors which make up various commands. It is here where the use of symbols becomes concrete, and focused directly on representing some logical algorithm.

The individual plays a role in conveying the use of symbols to the outside world through language creation. It is through these principles that the subjective interacts directly with the objective. Principles, like those of language programming via computation, allow for the assignment of objective meanings into what was previously highly individualistic. Symbolism can be universal in that when we decipher representations, we are accommodating our minds toward the primitive nature we all share.

Progress can be made when channeling symbolic ideas through some meaningful universal principle. Uniting mathematics with the symbolic provides a logical route toward that end. It is when we accommodate our mental processes to perceive the symbolic as a language enhancer that we can articulate better those grey areas in life we can never be sure of. Even if there is no way to compute meaning to the subjective in a manner that such knowledge can be perceived in the objective, there may be a way that

human consciousness can uncover at least some of what comprises this great enigma of sentience.

There are commonalities between even the most varied of spoken languages, particularly in that all have grammatical rules, logical rules, and immovable forms of organization. The symbolic, though often expressed in a universal primitive way, is also governed by rules in that there are no restrictions to their expression. Symbolism can be expressed in a variety of ways unique to the individual, and even within large groups of people it is a manifestation of uniqueness.

Emotions can be a way to tap into the symbolic through the functions of our conscious nature. The entire spectrum of human emotion, as varied as it is, can be fully expressed using the symbolic as a form of filter. This filter allows for otherwise completely abstract notions to become visible at the surface of conscious thought, and then expressed in a way that makes sense to others.

Emotions communicate through the filtration of our mental processing in a way that makes most gestures universally recognized. We can label emotions in such a way that their symbolic representation becomes universal in meaning.

Symbols that have been assigned a specific meaning through language development exist outside of individual consciousness in that they become universally known. The common knowledge that builds on the foundations of symbolic language becomes concrete information that can be interpreted by everyone. When the symbolic has an assigned meaning, it becomes universal in its purpose, and ideal.

Various emotional states hold a clue as to why the symbolic is more powerful than verbal language. These clues are based on the idea that the subjective, unknown as it is, is more capable of handling the subtleties in meaning that language often only hints at. At any given point in time the subjective can be transferred into the objective if there is reason, and logic applied to it.

Perception is a way by which we can understand the objective (and subjective) better. It is through perception that all manner of thought is possible, and it is in this spirit that we find ourselves as individuals. Our individuality is based on a combination of objective, and subjective ideals, all of which continuously influence us in every possible way. This is a difficult concept to comprehend, because even though it seems simple, it is quite complex. How we discern things, navigate through various situations, and open ourselves to the experience of consciousness is as individual as we are.

Symbols are universal, as mentioned, and even though they are a product of the subjective, we can assign meaning to them for objective things. The objective could be based on logical principles, utilizing the symbolic as a means for interpreting the world around us. In this interpretation there is a strength of being to be found whereby the individual can assign purposeful meaning to those symbols which were once seen as archaic, and primitive.

Looking at perception from the lens of consciousness, it is in the brain where we process information in a way that our sentience reacts accordingly. Perception allows for the consumption of information to better process the nature of the world around us. There is an abundance of sensory input for us to process, particularly for those things which represent physical objects in the causal world that we can all observe. In addition to this sensory input, there is a self-isolation that occurs when the individual perceives subjective stimuli.

The symbolic would benefit from the combination of verbal communication, with body language. This trio of methods for communication allow for a deeper perception of the acausal, with the causal. The acausal is concerned with the non-created states which are no states at all. Absolute blackness, emptiness, and void spaces emanate from the acausal. The causal is present as nature in our physical world. Here are objects which are bound to the laws of the natural world. It is in this state that physical as well as mathematical principles abound.

The symbolic is a powerful representation of the unknown, for even if we assign meaning to symbols, the etymology remains vacuous at the very core. There is a certain emptiness when looking at the essence of the symbolic, and it is here in this emptiness where there are subjective phenomena that are difficult to penetrate or understand. As it is in our nature to utilize logic whenever possible, we assign meaning to symbols which have as their origin far more obscure manifestations of intent.

What I mean by this is that though we may assign a purpose to the use of symbols, those very symbols possess a singular power that is beyond simple reasoning. Every symbol that exists is powerful in that it penetrates our deepest recesses in our consciousness, and writhes its way into the very core of our being. Examples of this sort of thing can be seen in advertisement, where symbols are used to manifest simple branding of ideas. We consume products, and ideals, based on what we see displayed as available to us.

The future of symbolism lay in the creativity of the mass of culture which engenders meaning to the abstract. Culture may be more detrimental to individual expressions of consciousness, but that is an argument for a different book. If we are looking to the future, in any capacity, it is imperative that we keep ourselves open to the possibility of changing perception through the transmutation of symbols into other meanings.

Despite there being a constant law of change through causal time, symbols represent an artificial form of immortality through the transmission of ideal from one person to another. It is through our stories, how we represent ourselves to the world, and how we interact with others in our lives that we find our perception manifest both the objective, and subjective states of being.

Perception is, however, limited even with the knowledge, and use of the symbolic for logical ends. We can only know so much of the world, which is present for us in mathematical language, and physics, allowing for us to navigate a small portion of the incredible vastness of reality.

The substantive effects of symbolism in daily life are felt through how we communicate with one another. Everything we conceptualize has a basis in some form of symbolism. Each individual person is profoundly changed by the symbolic, and this is evidenced when it comes to how each person processes concepts through primitive foundations.

The symbolic continues to influence us in modern life far removed from the origins which are based firmly in the primitive. As mentioned, ideas can become cemented with the symbolic as a form of language, and this is visible in modern day mathematics, and computer programming. Our focus on assigning purpose to the abstract allows our conscious objective-oriented mind to grasp (albeit tenuously) the subjective in a way that is intelligible to the outside world.

Returning to the primitive, ideas that are non-verbal in their articulation become heavily reliant on the symbolic. These articulations are based on the most abstract, and unique expressions of primitive sentience. When we allow ourselves to become consumed with the obsession of the primitive, we more clearly see the origins of our conceptualizations of self-awareness.

The power of the symbolic lies in the fact that it provides a groundwork whereby the individual can discover processes of consciousness that are otherwise hidden. When there is hidden information, there is a way to uncover it, and this is through active retrogression into states of primitive being. This does not refer to allowing oneself to let go of the sight of the objective, but to extend the language of expression relating to the subjective in such a manner as to connect the two more closely.

The nature of the causal, acausal, and the symbolic versus linguistic are all connected by what I refer to as a tenuous grasp. This tenuous grasp is found in the liminal states which exist between thought, action, and conceptualization. The liminal, insofar as it is a non-entity, non-state of

being, provides a glimpse into those threads which connect objective reality with the subjective.

Symbols integrate what we already know with the speculative in a way that we construct a composite world around them. What I mean by this is that there is an assignment of meaning to the symbolic, stripping it of its abstraction to align its properties with those of the objective states of nature. When we consciously do these things, we take it upon ourselves to conceptualize ideals with concrete knowledge, and thus enter the deepest recesses of our subconscious.

Perhaps we will eventually evolve toward a greater reliance on the use of symbolism as an enhancer to language itself. We have already assigned meaning to symbols in a way that affects us drastically in our personal lives, so this does not seem so far-fetched. Enhancements to language can involve ever changing concepts such as those found in the subconscious. It is within the subconscious that we tap into those roots of being which engender themselves in tangible ways because of our application of logic to the illogical. These paradoxes exist because we do not have a full grasp over the subconscious, subjective states of being as we do with causal, logical nature.

The individual plays a role in conveying the use of symbols to the outside world so that others may interpret these glyphs in such a manner as to make mathematical sense. The subjective, inner world of an individual is always colored by the subconscious focus on concepts, and ideals that are often not verifiable as real in our law based natural world.

Progress can be made when channeling symbolic ideas, and assigning meaning to them, through the concepts of logical thought. This does not change the fact that, prima facie, the use of symbolism is tied inextricably with the liminal states of non-being. When we assign meaning to the meaningless, we create a new language of understanding that is intelligible to other forms of consciousness other than our own. It is in this spirit that the symbolic holds power over our natural predisposition for language.

CONCLUSION

PART 3: THE DEATH IMPULSE, AND THE FULFILMENT OF BASE NEEDS

The death impulse informs our daily lives in that it is a continuous reminder of our lack of control over existence. In this state of being, there is an urgency that calls out for creativity, absurd heroism, and a willingness to stare out into the abyss that is the unknown. In death, as in life, there are aspects of the physical that affect deeply the presence or absence of consciousness. Whether or not we are alive, or dead, consciousness either exists or it does not.

Our base needs can be fulfilled through the death impulse by means of acceptance of the unknown. When we allow ourselves to be taken over by the prospect of our own mortality, we are prepared to either fight through until the end, or stand in place like stagnant water. Whatever choice we make from our limited options is irrelevant. In the end, the prospect of death is all that truly exists.

The death impulse is a force that is primal within mankind, and is an expression toward self-annihilation that is just as present within us as is the fight for self-preservation. The two sides that exist here are based on the eternal struggle in sentience to create, and destroy simultaneously. This is a primal principle of force that expands beyond what we know or think we know about life. Our subconscious minds are filled with the effects of the death impulse in a profound way.

Conscious thought impacts our understanding of death in that it has many levels of significance that need to be examined more closely. Death can be seen as merely biological, but it is also a psychological process that interacts with consciousness in ways that are not fully explored yet. As previously mentioned, we do not know whether there is a continuation of consciousness as it does not hold the same properties of matter in the understanding of natural law that we share.

Regarding the ever-changing nature of the death impulse, it is a manifestation of a primitive desire to transmute the constructs of the self into a semblance of immortality. All our works prior to death will be an

indicator as to whether the aspects of our self-creation will be remembered, or no.

Positive evil is simply an amalgamation of those states which are vibrant experiences of pain, suffering, and change that only exists when life is lived sincerely. The negative is simply that which does not have a particular state, and shares a portion of its essence with the liminal because of this. The death impulse moves us to continuously seek out purpose in a sea of purposelessness. Whether we find what we were originally looking for, is immaterial. In the end, these desires to reconcile the acausal with the causal only become relevant as a struggle toward death.

Negation allows for no experience to penetrate its awesome power, for it exists along side the liminal in that nothing exists in its presence. It is not merely the absence of positive evil, though this is true as well, for it is a total lack of life force through inaction which is more profound than can be described. The positive nature of evil is strong in that it is the only thing that consists of living processes.

Liminal spaces are related closely to the death impulse in that the actual essence of what it consists of (nothing, acausal non-being) is the absence of positive evil. The liminal becomes a portal for the absence of all human endeavors, for there is nothing present at all in these blank spaces. Consciousness becomes an afterthought, as any semblance of logic disappears slowly from all perception.

Life can be viewed from several aspects of death awareness through a continual meditation on the process of dying. When we consider the therapeutic aspects of death contemplation, we can more clearly articulate with ourselves those difficult holes that exist in our perception of the real. Death becomes a cathartic experience that is not to be feared but admired from afar, until it one day arrives to take our individuality from us.

Base needs, and our ability to fulfill them throughout our lives, necessitate the contemplation on the awareness of death in a profound

way. We are more dependent on the concept of death than we would often like to admit.

Positive evil is a force of change for it is everything that is filled with movement, evolution, pain, suffering, and all those things which make up a life having been lived. It is the opposite of negation, which only serves to provide short pauses between those states I have mentioned. It is in the force of positive evil that all things move toward their end. All physical nature is subject to it, and it is made clear that nature succumbs to its awesome power.

The liminal returns to us in the form of negation in that the states of boredom, happiness, satisfaction, and rest all exist in such a manner as to influence the outer edges of consciousness through non-being. Each of these states are connected to the liminal due to the transitory non-action status of what they represent. What I mean by this is that those states which exist between action are reflective of the liminal in that it mimics the experience of death through inaction.

Emotional experiences allow for an inner language to spring forth from the individual in that there are states which are influenced by them, namely those aligned with positive evil. It is in the positive whereby we are seized wholly as being part of the moment where the change is happening. We are present real time, and the emotional charges the atmosphere in which we find ourselves existing.

Does the death impulse exist outside of our consciousness? This is an abstract question, which holds no easy answers within its obscure nature. It is possible that this impulse is universal to all sentient creatures, though as a concept it seems to hold little meaning outside of consciousness itself. The death impulse is tied inextricably with the presence of consciousness, but as we are not able to observe its effects outside of our own awareness, we can never fully know if it affects the natural world outside of the manifestation of physical death as a process. This complicates things further, for we can

never be certain how the death impulse interacts with the world outside of causal decay.

Death impacts decision making through its constant presence in the back of our minds. Our consciousness is always dependent on the awareness that we have of death, regardless of our background. No matter where we come from, who we know, what we experience, and how we choose to live, death is a constant variable looming ever closer to our hearts and minds.

Baseline reality, such as that which is mutually observable in line with the laws of physics, helps us to understand consciousness better, though it is imperfect. We can decipher the processes that allow for consciousness, though we are not as certain when it comes to the very nature of it all. It is in the liminal states of non-being that the individual becomes acquainted with death in a conscious way. This is processed through the subconscious, and evolves into a concrete thought that interacts with our logical world.

Whether or not the continuation of consciousness extends beyond a causal form such as the body is beyond the scope of this book. How consciousness interacts with the knowledge of death is of a more immediate concern. This is not to say that the burning questions that humanity has concerning a continuation of consciousness past death are not worth asking. This simply means that our primary concern here is dealing with immediate questions such as the interaction of consciousness with death.

A focus on primitivism can liberate the individual despite the reality of death becoming an ever-present truth. It is through becoming in tune with the primal sense of basic existence that an individual can understand at least the basic qualities that make up consciousness. We may not have all the answers, but this is immaterial, for there is the journey toward the truth that is of primary concern to the philosopher.

Primitivism relates to the death impulse in that it does not require active thinking on the part of the individual. These things are simply

automatic in that there are processes that are not actively controlled by our conscious minds.

The focus we have on consciousness informs what we know about death from a primarily scientific point of view. This is all fine and well, but it does not explain where consciousness goes after death. We can surmise that there are several possibilities awaiting us beyond that veil from which we never return.

Consciousness is an enigma, albeit one with a persistence of being. It is at the center of all our problems, specifically those that deal with the duration of consciousness, where it comes from, and how it interacts with death other than simple biological processes. This enigma is so powerful that we do not have a grasp on it beyond the incomplete biological understanding of how it interacts with the physical death process.

Constructs of the self must be dissected to appreciate the conception of the death impulse more fully. Each of those aspects of our personality are constructed in a way that benefits us temporarily, but not in the final journey toward death. The more we strip away at those constructs through logical thinking, contemplation, and evolutionary thought the more we will come to be at peace with the death process.

Suicide, and euthanasia, are beyond their contemporary controversy in that the essence of both is also found in the death impulse. As the death impulse represents a taboo which is to be religiously avoided for many, so also are those peripheral topics that hover around this state of being. Suicide, as an act of rebellion against life itself, is a heavy weighted decision that is a result of sentience, and the fight between the logical against the illogical. It is a profound concept that must not easily be dismissed.

Euthanasia allows for a modicum of control over the decision to end one's own life. Both topics allow for a deeper look into the death impulse itself, for it is a powerful force of change that grips everyone at some point in life. These topics are difficult to discuss for they are, besides their

evocation of controversy, representative of an end to conscious inquiry into the nature of what we know to exist.

Our focus on consciousness informs what we know about death through our contemplation, observation, and records regarding the facts of nature. What we do not know is how far consciousness extends when it comes to the physical death of the individual. If it simply stops existing, then it could very well be meant as a fluke of nature to be used temporarily for survival purposes only. Still, even if it continues to exist beyond the physical deterioration of the body, then it (consciousness) may have nonetheless been a bizarre mutation in nature that we possess a tenuous grasp of.

Unresolved issues within the individual affect the acceptance of death in that the mind is clouded by possibilities that were not sought out in a way that satisfied the conceptualization of the self. What I mean by this is that psychological conflicts can enhance the traumatic impression that the death process has on us in a profound way.

Consciousness, and the sentience involved in constructing the personality of an individual is complex, yet simple. We know that consciousness has survival value, for this can be observed all throughout nature. It also has a formative value, in that the ever-changing nature of consciousness connects us to the memories of the past, the reality of the present, and the possibilities of the future. This formation of persona is a key for us to understand those formal processes which nature endows us with.

Individuals process death differently based on personal notions of what it means to die, as well as cultural affectations, scientific knowledge, and religious ideals. Each of these focus points are formative in that it allows the individual to perceive those things which have multifaceted meanings such as death itself.

Grief exists as an emotional expression that has value to the conscious individual in that it allows for a complexity of perception that

enhances the automatic path toward the death impulse. The individual is guided toward this path through traumatic experiences, which, in the realm of positive evil, provide the capability necessary to qualify itself as valid.

The power of the death impulse captivates us in our daily lives. It is continuously present, without rest, inviting us to meditate upon the mysteries of consciousness, and death itself. This captivation completely envelopes us in the spirit of self-immolation; a state in which we are deeply enamored by total annihilation of self-constructs to reach a moment of true consciousness within the genuine.

The death impulse is not contrary to the will to live in that although it awaits everyone, it does not cheapen the qualities of those experiences we do have. There is value in memory, and in those artefacts of inspiration that wells up within us. Life does not end in vain, for we are all capable of creating meaning where there is none to be found. The truth of consciousness is still far away from our peripheral vision, and life itself can be logically viewed from the modicum of sentience we are both blessed, and cursed with.

There are paradoxes to uncover regarding acausal, causal, mental, and physical states. The acausal is a state of non-creation, existing (if we can call it that) in the subjective of every individual human being. It is found in the liminal, and the spirit of negation is nurtured from its foundations. Causal states are those physical states that can be measured using mathematics, and physics.

These states can be scientifically viewed, theorized upon, and be universally known to us. This happens specifically outside of our subjective individual states of being. The mental is where we process our understanding of consciousness, and is connected intimately with the subjective. Finally, we have the physical which is, as the causal, possessed of the substance which is of a purely material nature.

There are apparent dual states that we experience (both physical, and mental) in our daily lives that are influenced by the causal, and acausal. The

liminal is extant within those spaces that lay in between both the physical, and non-physical.

Needs are only partially met prior to the experience of death. Our base needs may be fulfilled in various ways throughout life, but higher mental needs are not always reached even by great effort. We strive for meaning in our understanding of consciousness, and by doing so we look toward an inner world influenced by what we can only subjectively experience. In this frustration of being, there is a constant conflict within the individual to experience purpose where there is none (at least not intrinsically).

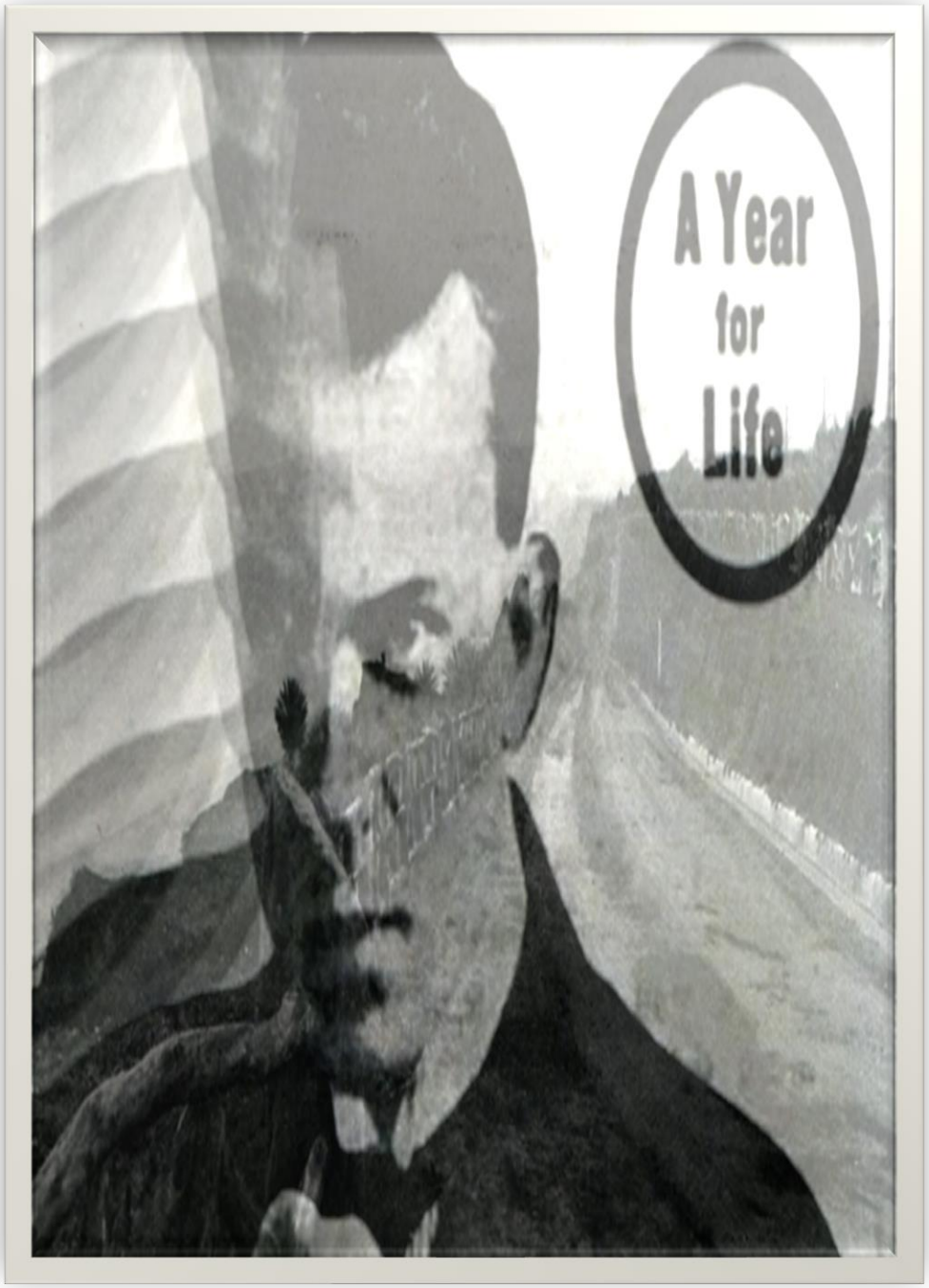
The power of art, imagination, and creativity are, in light of the knowledge of death, functional outlets whereby we can become accepting of the inevitable. Art allows for an inner expression that is largely subjective to be seen, heard, and felt in a manner that is conducive to communication with others. The imagination fuels new ideas based on philosophical principles, science, and creativity that wells up in our minds.

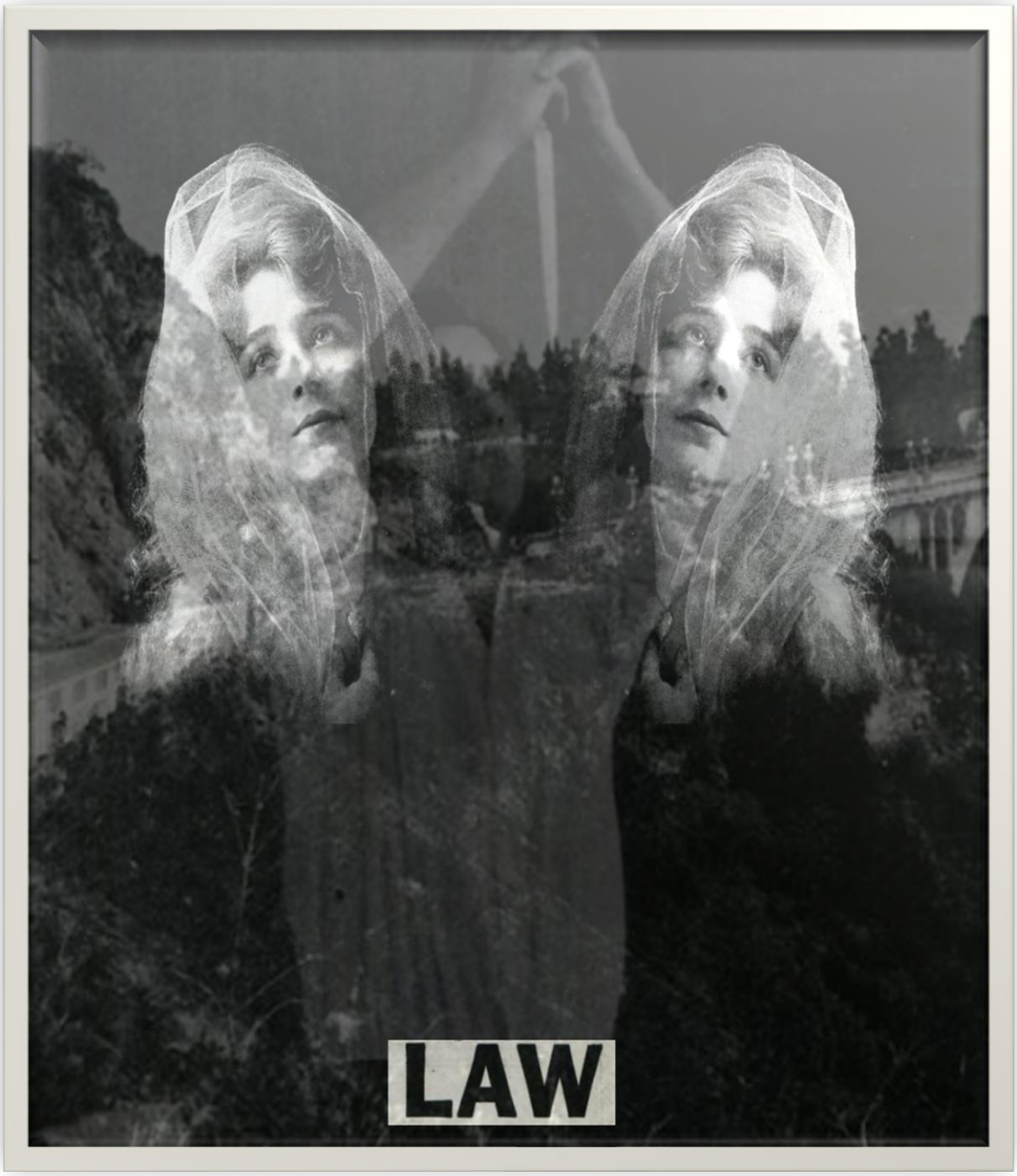
The death impulse is a means for self-creation in that there are opportunities within the brevity of a man's life whereby he (or she) may find themselves accosted with the spirit of urgency. This urgency is something that fills the very being of an individual in such a manner as to provoke a creative reaction of lasting purpose. There are endless examples of this to be found in music, language, art, and sculpture.

The mental world is tied intrinsically with the experience of the individual on a subjective, as well as objective level. The mental world allows us to formulate logical responses to theories that exist regarding hard science, as well as subjective inner experiences that do not translate into the universal physical nature of life.

Regarding liminal opposition, or the struggle that exists between the causal, and acausal, we must view all these things considering how we experience consciousness. To explore the truth behind any concept, we must be willing to open our minds to possibilities unknown.

ILLUSTRATIONS


A Year
for
Life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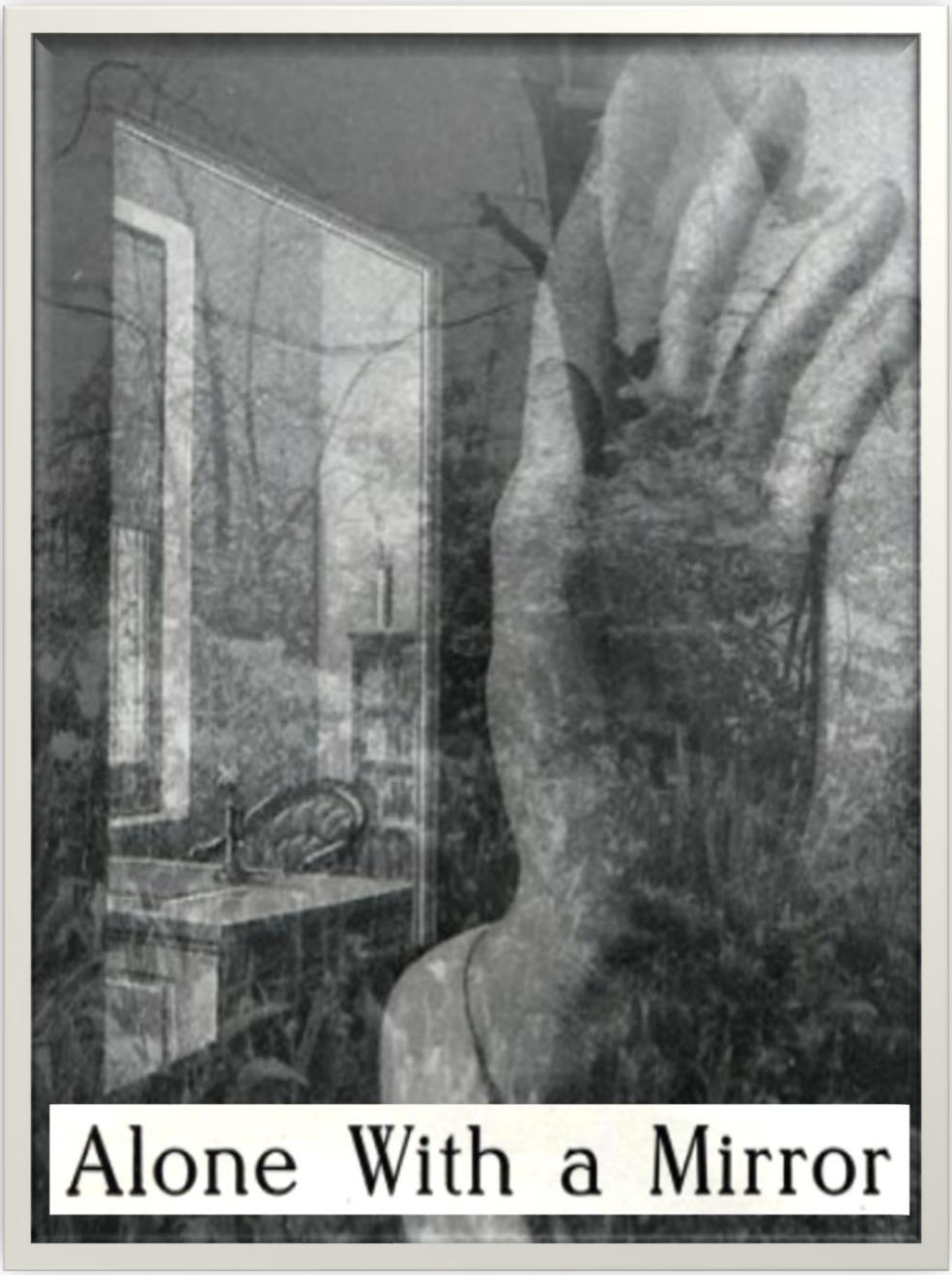
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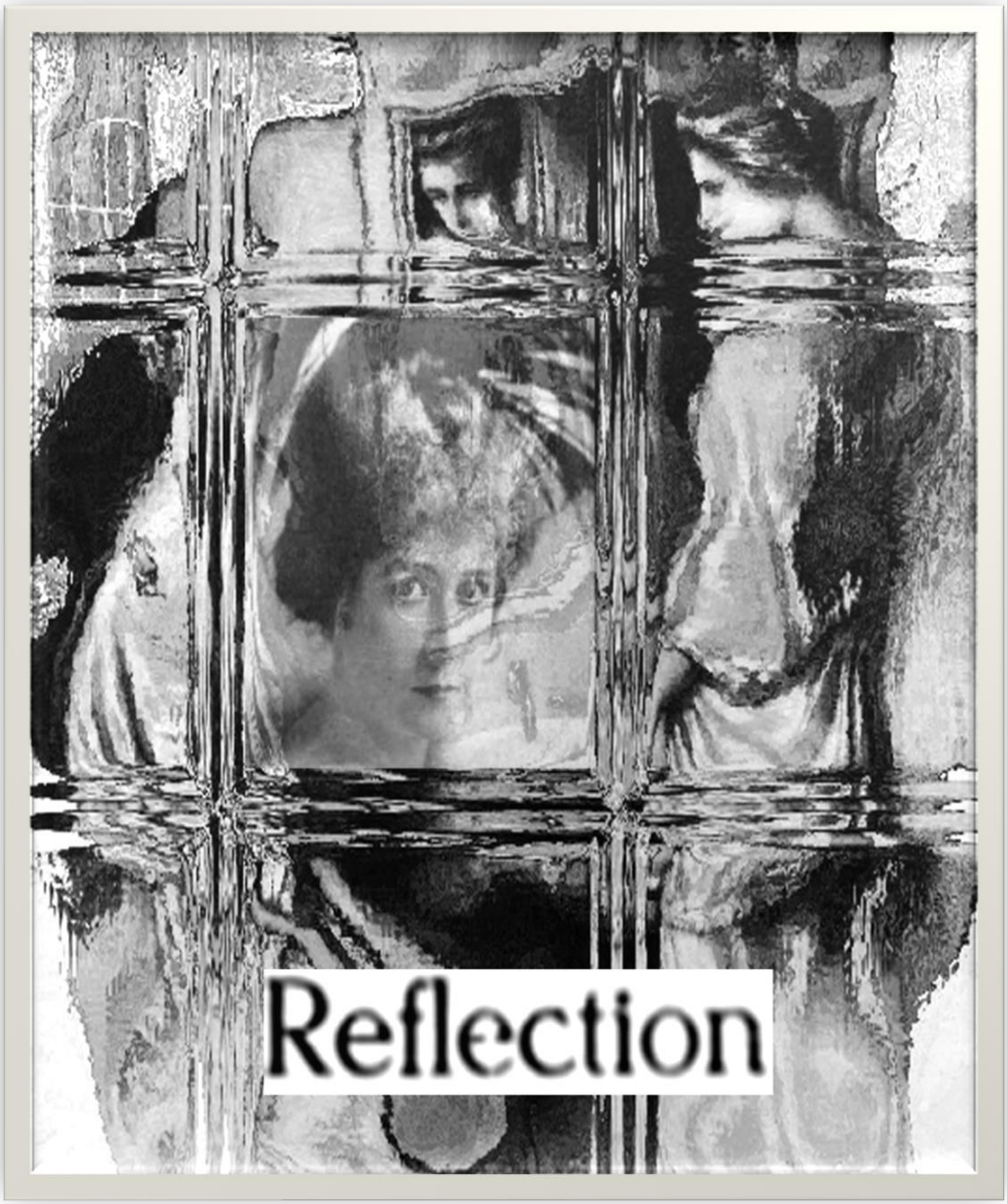
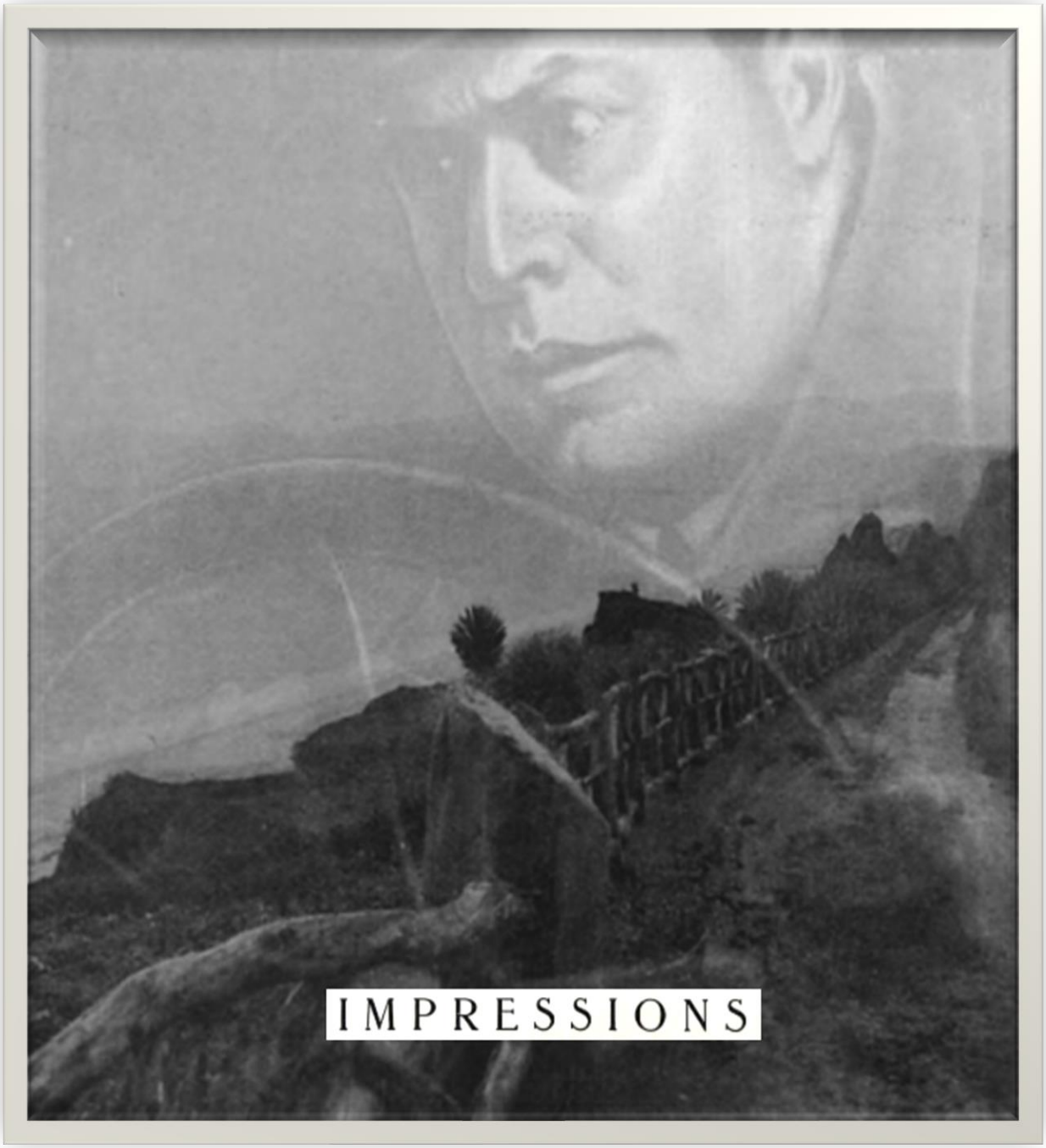
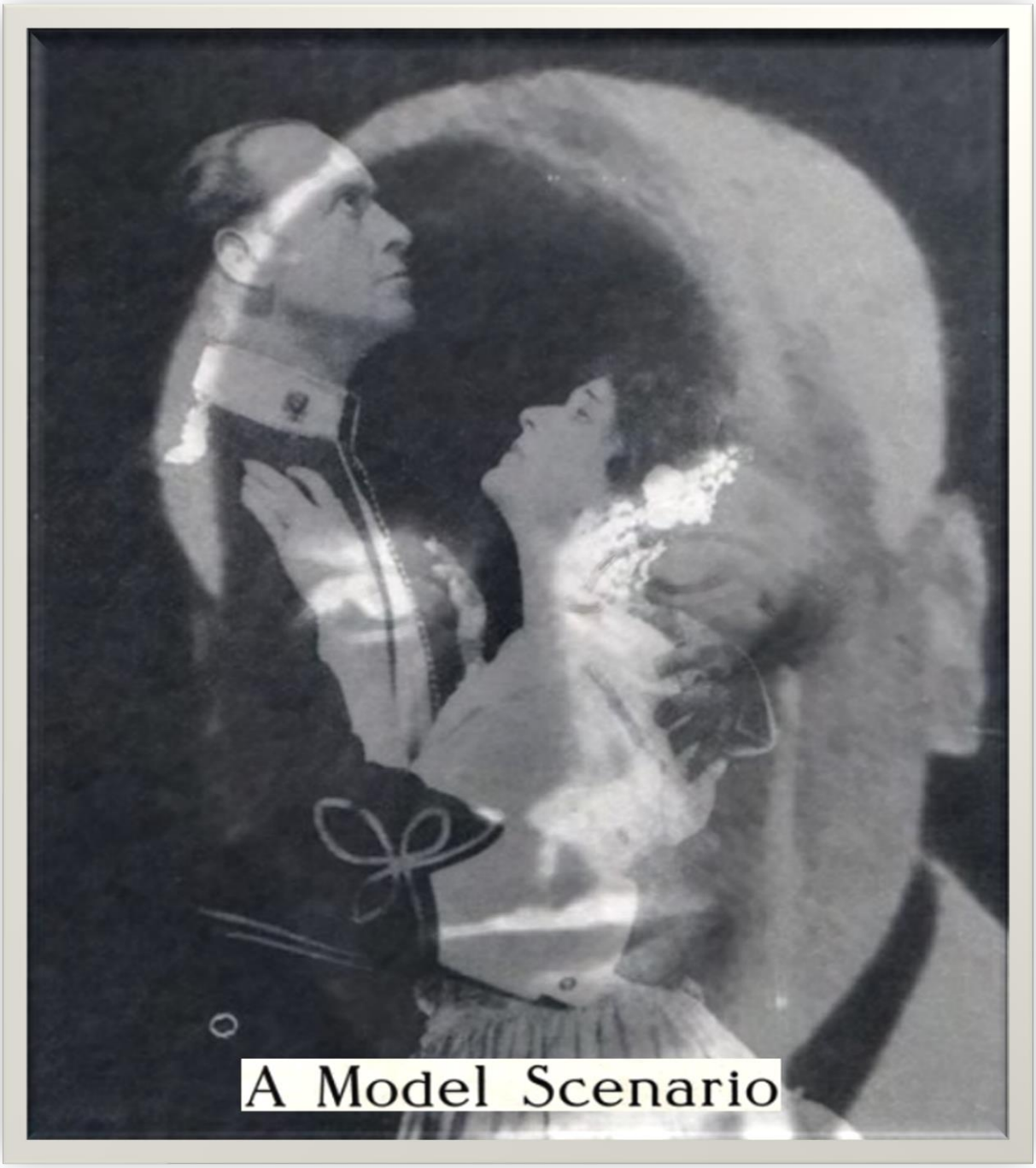

Reflection

The Light

Paralysis


IMPRESSIONS

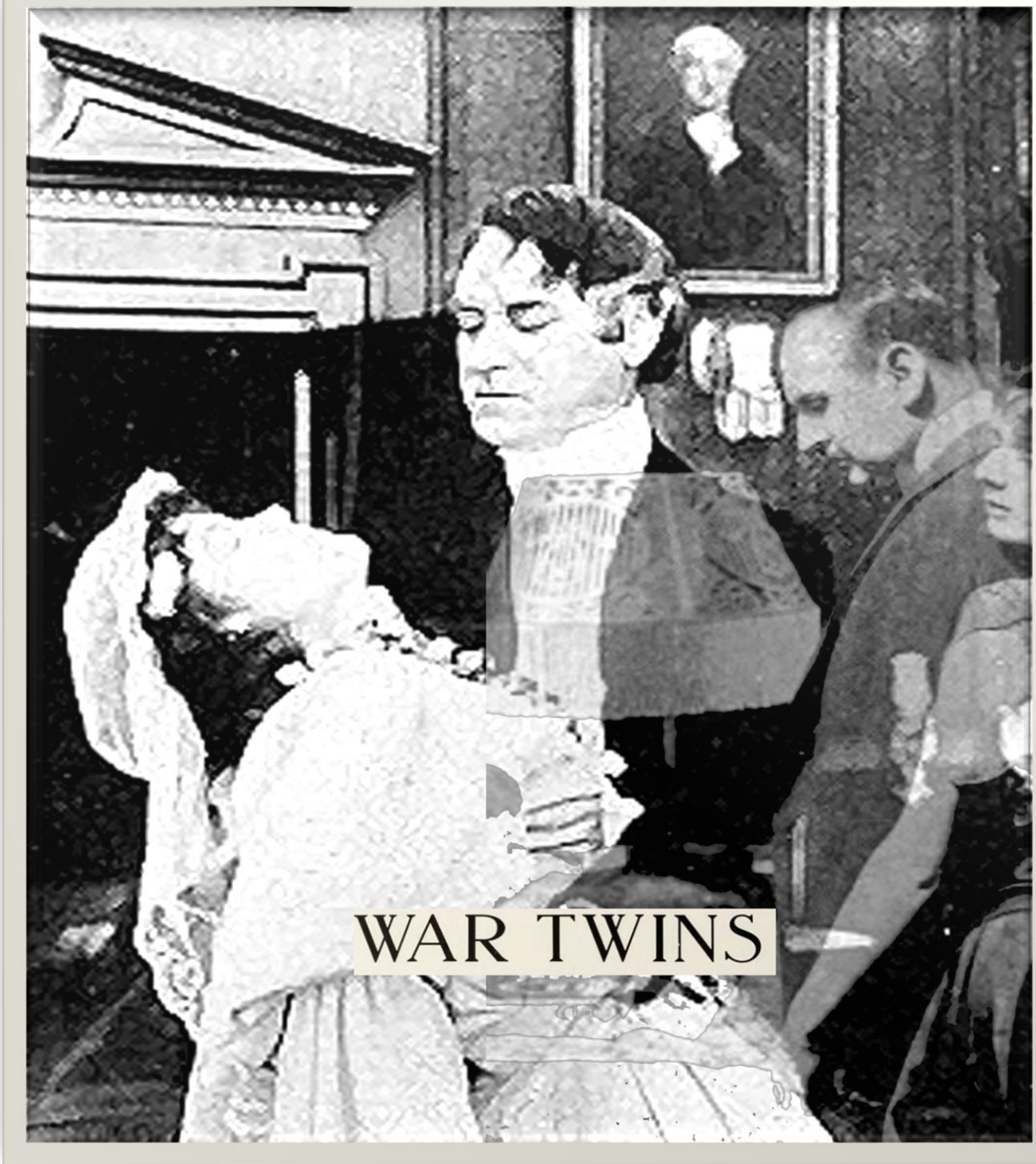

A Model Scenario

THE HEART

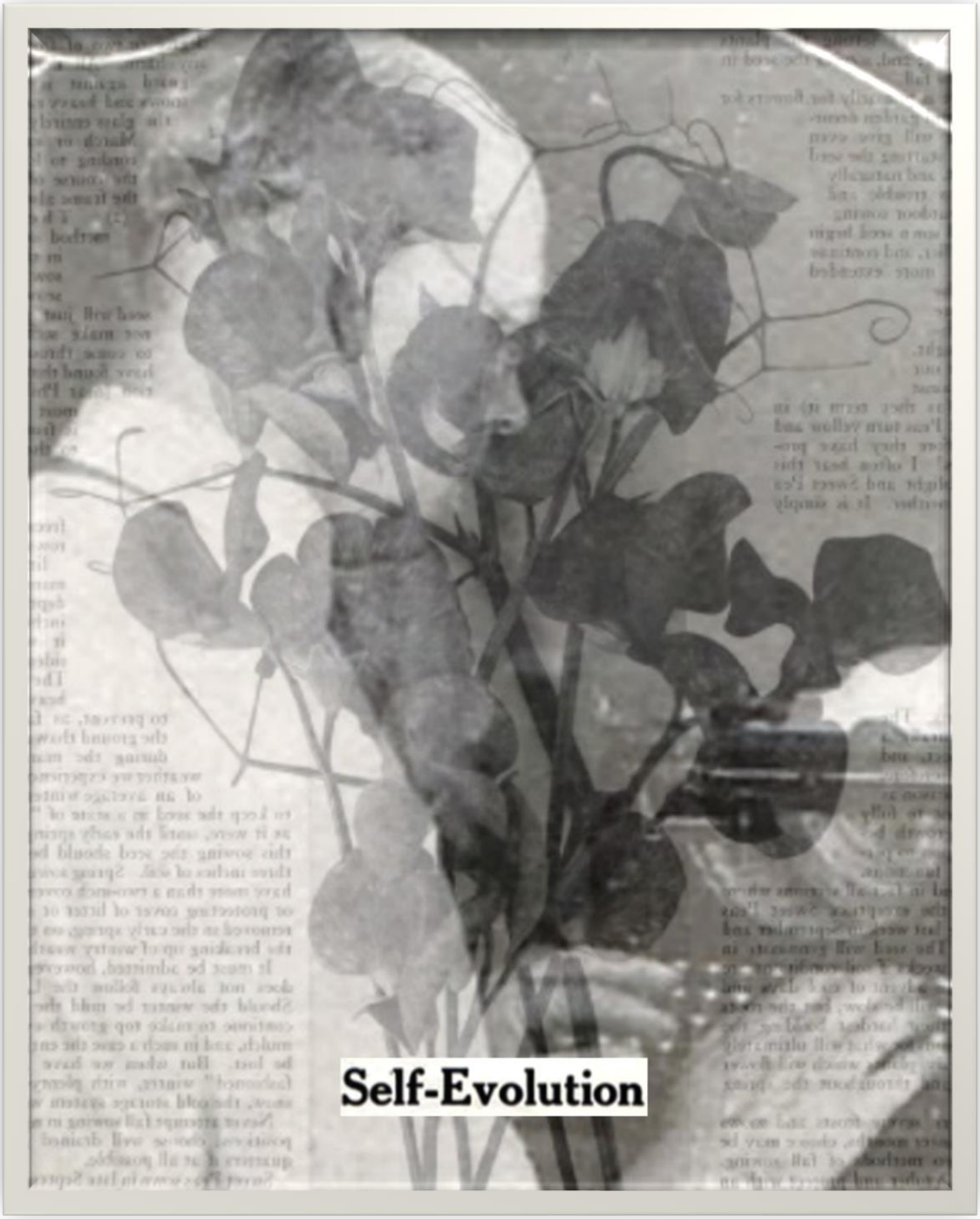
correct costuming
begins at her
skin.
At right, Bonwit
Teller Lingerie.
Ivory satin bod-
ice with tulle
shoulder strap.
Petticoat of
ivory satin.
Self-Evolution

First Stage

Don’t Run Away


WAR TWINS

INTRIGUE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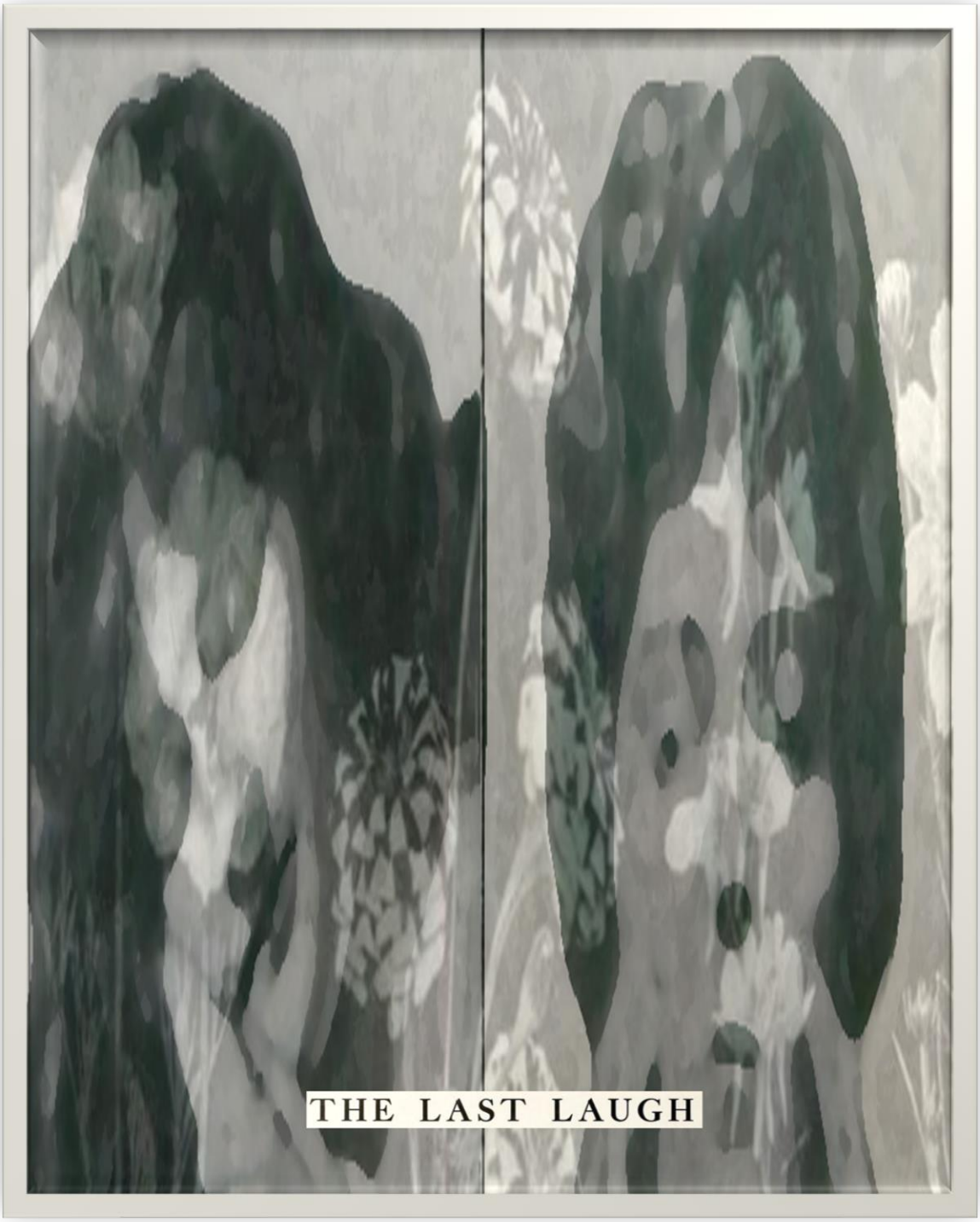
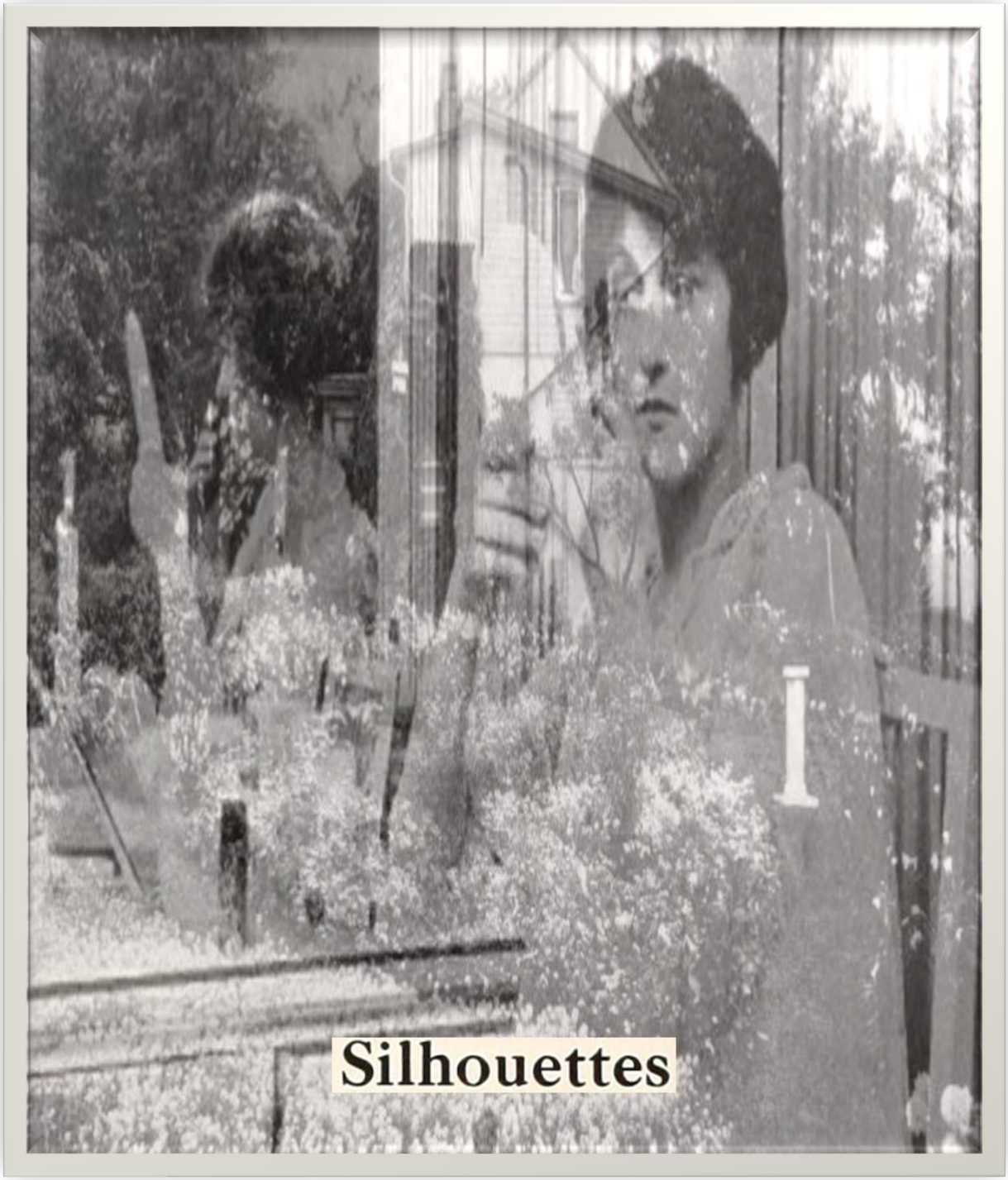
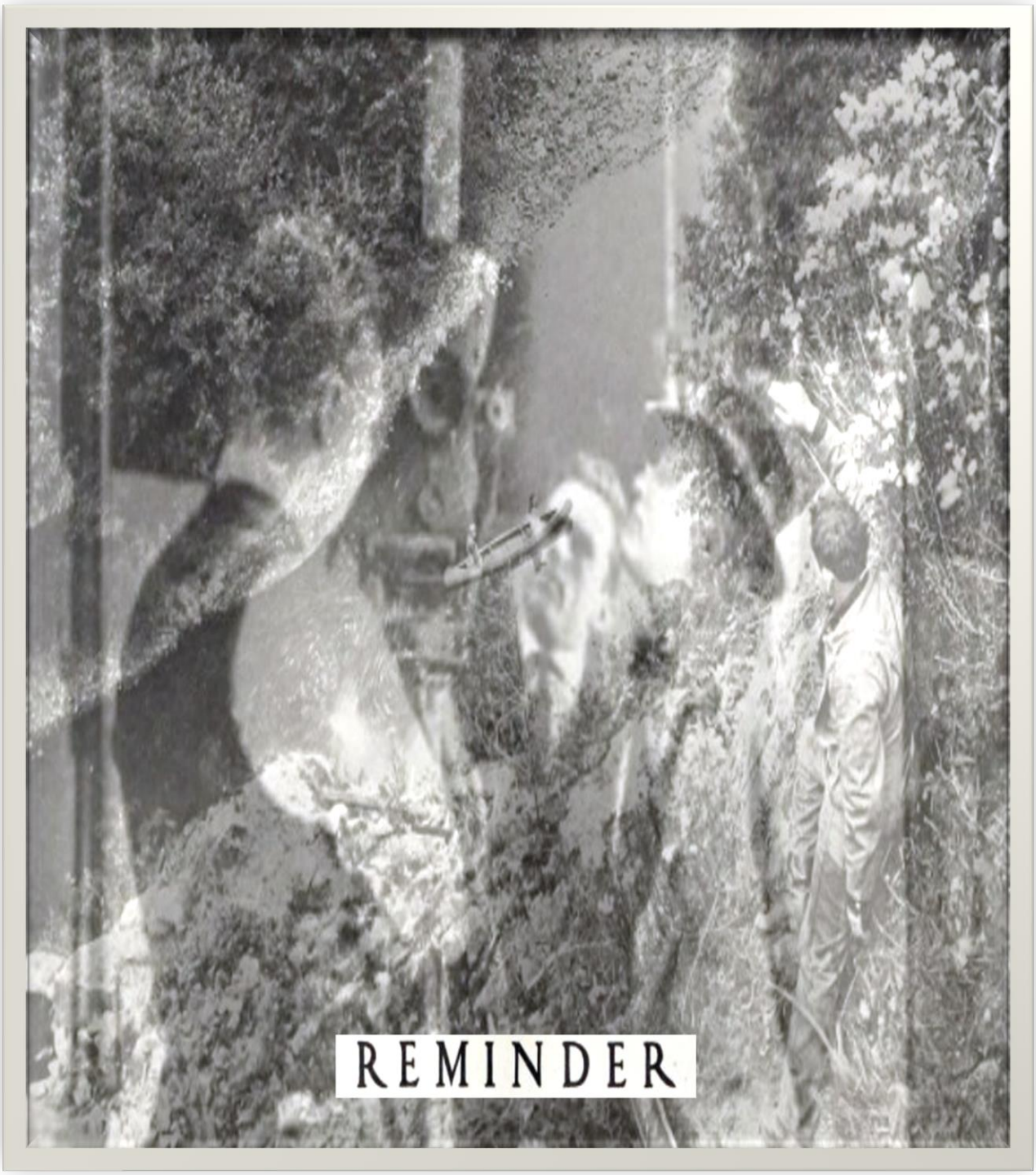

THE LAST LAUGH


Silhouettes


REMINDER

INVISIBLE

NEUTRALITY

Why I have Chosen Liminal Opposition as a Basis for my Philosophy.

The essence of my philosophy stems from several considerations, all of which deal with the subjective aspects of human experience. As with all philosophies, there are strengths and weaknesses to be found here. For certain, it is just as easy to tear apart one way of thinking with a clever rebuttal as it is to cement in one's mind the opposing idea. Certain categories of rationalization can inhibit the mind if adhered to so strictly. What I mean by this is that it is possible to posit one idea over another to the detriment of a wider concept of understanding. All things must be considered carefully, and with deliberation, if one is to uncover the truth of the matter at hand. Keep in mind that the concept of *truth* is often multifaceted, and consists (at least peripherally) of the aspects of subjective experience much like many other human commonalities in life.

Liminal Opposition deals with the shortcomings found in universalism by excavating independent experiences in a manner that dissects the minutiae of each component part in relation to the whole. It is the moment when there are no experiences, and is perhaps best seen as the instant between ideas or sensation. Opposition takes place when the individual categorizes each layer of experience in a rational, albeit highly subjective, manner. This is done to the benefit of the individual as a means toward a deeper understanding of selfhood. It is largely a throwback to primitivism, particularly in the reliance found upon unconscious processes to decipher larger more deliberate ones.

By focusing heavily on positive evil, or the negative, which is the essence of ever-changing biology through struggle, death, and consumption, one simultaneously visualizes the negative aspect of liminal states. These liminal states are known primarily by what they do not consist of. It is here that there is a lack of suffering, inclusive of any known pleasurable exploit. All boredom, lethargy, and possibilities *unknown* are found within this state. The positive and negative stimuli received are consistent in this; that there are many degrees of experience that do not

simply conform to universal perception relative to the action taking place. The world continues to press upon us, and there are many known experiences that can occur which are subject to interpretation. An action may be plainly visible, but a motive, an angle, and a depth must also be known through the mental dissection between all these states.

Within the areas of experience that is between all forms of sensation lay a powerful force of self-awareness. This self-awareness can be cultivated by focusing on the characteristics of persona which comprise the whole of human experience. As there is an increasing demand for the individual to advance to a new perspective of awareness, the mind can distinguish between the order of things. Ultimately, the individual can be seen as a vehicle for the conceptualization of a fuller understanding of the world that exists in and beyond the self. Whether or not this is a good thing to cultivate remains to be seen, however, due to the limitations of human nature to adapt beyond the conveniences of habit. To further explain, there is a frightening possibility of the fracture of the mind, especially as the order of coping mechanisms becomes diminished. The more that the individual is exposed to the situation of dissected reality, the greater the risk of becoming lost within the maelstrom of an unbalanced world.

Insights have the potential to transform the way we are developing as individuals in a very direct way. Of course, inner experiences do not always coincide with the transient nature of reality, and this is especially so for people who live in extremely different environments. The Liminal mind is the same as that of the dead in effect as well as vacuity of being (or non-being, as it may be). Spaces that are created, largely by the chaos discovered through augmenting the self, reflect the evolution of change inherited by all men throughout time. The evidence for order is specious at best, and dangerous at the same time, particularly as it relates to the need for meaning becomes apparent in the individual. Order exists in the sense of the sameness of how systems function but there is no law outside the causal aspect of observable nature/values. This distinction drives home a

function of casual and non-created opposites that interact without admixture to compose physical objects in time.

Time, therefore, has little place in the expression of the world as it exists within, unless it is used to mark the transition from one thought to another. Outside of the self there is a plethora of examples whereby the order of causality becomes predictable and dependent upon mathematical exactness. A contrast between the causal, and that which is not manifest by physical expression (such as thoughts) provide a form of communication between the complexity of human expression found in all persons. The world exists in the objective as well as the subjective simultaneously, as the mind of each person becomes integrated with the expansion of perception via critical thinking, and unconscious processes.

Aspects of personality can be seen as fractured unknown segments of a greater perspective in self-awareness. For each experience there are a plethora of different ways for an individual to become cognizant of the importance of subjectivity in perception. What may seem like a great evil can become transformative through shifts in mental configuration allowing for a greater permutation of the mysteries of essential chaos that the world operates in. Without this awareness, it is possible to lose sight of the world, and its relation to the self. Positive evil, therefore, is to be seen in relation to the pleasurable without separating the essence of either expression of human action.

The Liminal will continue to be felt by its lack of appearance between the causal relationship built up within this diversity of things. An unconscious process is set upon mankind through endless iterations of categorized stimuli. Having accepted this possibility, the individual can fine tune their own conscious mind to the world as it appears to them. What I mean by this is that all experience necessitates an order of mental deliberation or acceptance of self-ordered structure within the entropy of space, and time. For the concepts of the past, present, and future to be seen in a perspective of the accumulation of the reaction that awareness

necessitates, one's behavior may also be modified on accordance with this perception.

For there to be a fuller grasp on the principles of entropy in between Liminal states, a breakthrough must occur. The shortcomings of experiencing life as an afterthought become apparent when the order of mental activity is stagnant, and automatic. Careful deliberation of the world around us must permeate every aspect of individual experience. Therefore, if one were to remain committed to the principle of sensing each action, and reaction, there is an opportunity for growth in a meaningful way. Purpose can be attributed to a well-defined mind, and the ability to be aware provides a methodology for living that should not be dismissed.

Where there are no thoughts, a multitude of things fall out of our vision. The first of these is the use of reason. It is here where the mind no longer plays a factor in the state of arousal, for there are endless iterations of stimuli that constitute an ignored world. Secondly, the reception of outside intelligence becomes diminished acutely by way of there being no sensory connections either internally or externally. Without this anchor to reflect upon, all foundations resolve into a meaningless accumulation of entities that disconnects perpetually.

The nature of the unconscious processes here are of the sort that unintelligibility dominates any attempt at conceptualization. From a perspective of rational thought, this state appears to mimic insanity. Still, it is in this state that thought becomes a foreign currency whereby the individual becomes unable to comply with the demands of consciousness.

Unless there are more clear answers available to us, the use of consciousness must be looked at from multiple angles. Various opinions as to the origins of sentience serve to enlighten us but a little; providing little recourse to deeper truths outside our peripheral vision. Experience proves to us a subjective truth focused on states of awareness born from our own eyes. It is in these eyes that our outward vision is set on perceiving the multitude of states available to us (for better or worse).

Biography

Thomas Sheldon MacDonald is the author of seven books largely dealing with poetics, philosophy, and surrealism. He is a graduate of Miami Dade College, and is continually pursuing knowledge through education as well as independent study. His philosophy is focused on concepts of non-being through processing internal experiences in a rational way. Thomas grew up in a small town in Massachusetts, and is currently residing in Miami, Florida. He lives with his wife Claudia, his mother-in-law, and a wonderful cat named Lydia. Currently, Thomas is working toward his bachelor's in Applied Sciences at Miami Dade College, pursuant to higher education. When not studying assiduously, Thomas enjoys the time spent with his loved ones whenever possible.

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Thomas Sheldon MacDonald.

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